The Light Of Ajaib

Questions and Answers from Sant Bani Magazine

Volume 5: 1997 – 2000

Volume 5: Table Of Contents

1997 7
1997 January: The Most Beautiful Inner Form 7
Original Date: December 13, 1996 7
1997 February: When Both the Lights Become One 15
Original Date: December 10, 1996 15
1997 March: Only by Doing What the Guru Granth Sahib Tells You 22
Original Date: January 9, 1997 22
1997 April/May: If You Can Carry Your Own Burden 30
Original Date: March 21, 1997 30
1997 June: Don't Make the False Excuses 36
Original Date: March 18, 1997 36
1997 July: He Takes Care of Every Need 42
Original Date: March 22, 1996 42
1997 October: Give First Priority to Meditation 47
Original Date: February 17, 1996 47
1997 November: Working in the Will of God 54
Original Date: December 16, 1995 54
1997 December: The Dust of the Feet of the Master 62
Original Date: February 11, 1997 62
1998 71
1998 January: On Simran and Yearning 71
Original Date: February 14, 1997 71
1998 February: Master's Grace is Always Flowing 80
Original Date: December 29, 1982 80
1998 March: The Foundation of Spirituality: Love, Faith and Firm Determination 87
Original Date: December 26, 1982 87
1998 April: He Always Protects the Disciple 96
Original Date: September 25, 1983 96
1998 May: Remain Attentive to the Master 101
Original Date: November 28, 1983 101
1998 June: On Facing the Difficulties 106
Original Date: November 25, 1983 106
1998 July/August: Everything Lies in His Eyes 111
Original Date: May 17, 1977 111
1998 September: Continue Doing Your Work 117
Original Date: December 1, 1983 117
1998 October: Few Get the Opportunity 122
Original Date: January 11, 1983 122
1998 November/December: He Is Completely Yours 127
Original Date: March 3, 1982 127
1999 136
1999 January: Climbing the Ladder of Love 136
Original Date: December 1, 1981 136
1999 February: Why Not Do the Meditation? 141

Original Date: December 4, 1981 141
1999 February: The Things Love Knows 146
Original Date: January 7, 1964 146
1999 March: Efforts and Grace Work Side by Side 160
Original Date: October 31, 1982 160
1999 April: For Him, Everyone is Equal 166
Original Date: January 15, 1983 166
1999 May: Satsangis Are Never Alone 171
Original Date: September 29, 1980 171
1999 June: The Sales Agents of God 177
Original Date: October 2, 1980 177
1999 July: Except Naam There is No Companion 183
Original Date: December 1, 1978 183
1999 August: The Love of the Very First Day 186
Original Date: December 1, 1978 186
1999 September: The Story of the Cobra 189
Original Date: December 2, 1978 189
1999 October/November: Those Who Surrender to the Master 191
Original Date: January 26, 1981 191
1999 December: Behind the Veil Master is Helping 196
Original Date: January 7, 1981 196
2000 202
2000 January: He Made Me Like a Beautiful Boat 202
Original Date: January 11, 1981 202
2000 February: Only When Our Mind is Quiet 208
Original Date: November 28, 1978 208
2000 February: Go On Doing It 210
Original Date: August 11, 1974 210
2000 March/April: The Real Meaning of Human Birth 212
Original Date: November 28, 1978 212
2000 March/April: Pray for the Company of the Saints 216
Original Date: November 30, 1980 216
2000 May: Do the Devotion with Humility 220
Original Date: November 29, 1978 220
2000 May: Instead of Worrying, Always Be Grateful 223
Original Date: November 30, 1978 223
2000 August/September: When the Guru Called 226
Original Date: December 4, 1978 226
2000 August/September: Rare Are the Noses 229
Original Date: December 5, 1978 229
2000 October: Learning to Die 232
Original Date: January 22, 1964 232
2000 October: The Fruit of Simran 239
Original Date: September 30, 1981 239
2000 December/January 2001: God is Calling Us from Within 247
Original Date: November 29, 1978 247

2000 December/January 2001: A Thief in the Form of a Friend..... 251
Original Date: January 23, 1964 251
2000 December/January 2001: It is All Darkness Without the Master 265
Original Date: November 30, 1978..... 265

1997

1997 January: The Most Beautiful Inner Form

Original Date: December 13, 1996

This question & answer talk was given on December 13, 1996 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 opportunities to sit in Their remembrance.

Many dear ones who come to see me in the darshans, and with whom such a thing has happened, tell me that they do see the Form of the Master, but the Master doesn't speak to them, as if He is not pleased with them, and He doesn't speak to them even though He definitely comes there. So this happens and this is done in order to create the yearning within such a disciple so that the disciple may start wondering and he may start counting all his faults and shortcomings. That is why many times it happens that the Master comes and He doesn't speak. That is why here the disciple says, "O Master, tell me what mistake I have made, what sin I have committed, that You come but You don't talk to me, You do not look at me, and You just go away from my sight." This happens to many dear ones. And this bhajan which was just sung is very loving, very painful, and this is the best way of telling the Master about our faults and asking Him, "What is the reason why You come and You just go away and You do not talk to me?" The Master definitely comes to those disciples because He has made those disciples as His very own. But because He wants the disciples to find out and weed out their shortcomings, and also in order to create the yearning within the disciples, that is why sometimes He does such a thing to the disciples.

QUESTION: You have said that if we were to maintain the enthusiasm which we had at the time of our initiation we would easily reach our goal. How can we maintain that enthusiasm? How can we regain the enthusiasm if we have lost it?

SANT JI: We know that if we want to achieve anything in this world, if we want anything in this world, we have to work hard for it. Without working hard, without putting in all the efforts, we cannot achieve anything, even of this world. And that is called the enthusiasm; that is called the devotion. In the Path of the Masters, such enthusiasm and such devotion are required in the meditation also.

You know that when the child first goes to the school, he is very fond of going to the school; he likes it and he has much enthusiasm. If he obeys his teacher and if he learns the lesson which his teacher is teaching him, then he can easily pass the examinations, he can easily secure high marks. But if he does not obey his teacher, if he does not learn the lesson taught by the teacher, do you think that he can expect to pass the examinations?

Gold is obtained from the ground only after digging the ground, and if we want to obtain a precious pearl, we have to dive deep into the ocean. In the same way, Satguru is the Ocean of Love, and if we want to take out the pearl of Naam, we will have to dive into Him.

At the time of the Initiation, we are told that we have to meditate at least two and a half hours every day. That is the minimum. If we can meditate more, that is even better. And also certain rules and regulations are told. We are even told in which direction we have to go and which direction we do not have to take. Just as when the doctor prescribes any medicine, when he gives us the medicine, along with it, he also tells us about certain things which we have to do. And as it is important to take the medicine, in the same way, it is equally important to abstain from the things which he has suggested or which he has prescribed for us.

Dear Ones, we have to control the organs of eyes, the organs of ears and the other organs.

Dear Ones, I have told you about myself, how right from the very beginning I have never gone to the marketplaces, I never hung around unnecessarily. And still I have that habit, I have maintained that habit. I don't even go to buy my own clothes. When I say that I did not eat the food, that I lost the taste of the food – that was the condition of myself. I did not eat the food, I did not taste those things, and that was the condition which I had lived in. And I still maintain that.

There are still many dear ones who have spent fifty or sixty years with me, and they have known about my life, and I have known about their lives. And that is why, proclaiming, I ask them: "Either you tell me about my life or I will tell you what you have done in your life." Have you ever seen me in the cinemas? Or have you ever seen me in the fairs and the other fun-making places? Or have you ever seen that I have criticized the food and things like that? In the sangat, you will not find anyone who can come out and who will stand up and say that he has seen anything like this in me.

It has been twenty years since I have been with Pappu, and if Pappu allows me, I can say a lot.

Dear Ones, if you will follow all these things with much enthusiasm and devotion, definitely you will realize, you will remember what is the goal which you have to achieve. And even if you have not met with the Master inside, still He is helping you. He is protecting you, and He will definitely extend all His help and protection to you.

Master Sawan Singh used to say that he at whose door there is any animal, the owner of the house knows when he has to feed the animal, when he has to take him to the shade from the sun, and when he has to give him water. He is worried for him, and he always attends to all the needs of that animal. In the same way, if there is a servant working in your home, you know when you have to pay him, you know when you have to feed him, because you are worried for him.

Do you think that God Almighty is the only one who is careless or who doesn't care for us when we are working for Him? The bhajan that you sing in which it says. "When the devotee remembered Him, He came running barefoot" this is the condition of my own self. Since I had been remembering Him, I had been waiting for Him all my life, since my childhood, so when I remembered Him, He came to me by Himself, and He embraced me.

Master Sawan Singh Ji used to say, "God forbid, may the Master not put anyone to the test!" Just imagine that if someone has come into your life on that very first day, and if you had not known him before, and if you have a very good house, if you have fifty acres

of land, and if that person comes to you and at once he tells you, “Leave everything and go away from here.” At that time, I had my turban off. When I tried to put the turban on my head, He said, “I didn’t ask you to put the turban on your head.” So just imagine what it takes to do all that, especially if you had not known that person, if you had not met with that person earlier in your life.

And then He gave me the orders to go to 16 PS. At that time, I saw that my mind hesitated. In my mind a lot went on happening, but at the same time, from within, this thing came out (as I used to hear from Master Sawan Singh), “When a potter is making the pot, he is hitting the pot from outside, but inside also he keeps another hand to give it the protection, to give support.” So then I thought, “Now it is up to Him. Whether He wants me to be in the shade, whether He wants me to be in the sun, wherever He wants me to be, now He is responsible. So whatever He is telling me to do, I should do that.”

Even today I have the same enthusiasm in me for His remembrance which I used to have in the beginning.

This is the reason why I like to sit with all of you. I become very happy sitting with you in His remembrance, because I am hoping, I wish, that just like I have the enthusiasm for His remembrance and for His devotion, looking at my enthusiasm, you may also pick that up, and you may also get that enthusiasm. Because you know that the melon catches the color from the other melons. Even though God has not put any sense in the melon, it is just a vegetable, but because of the company, even the melon ripens; a melon catches the color of the other melons. In the same way, I wish, I hope, that at least looking at me, these people would create that enthusiasm, they would regain their enthusiasm, and they would also remember Him with so much enthusiasm as I am doing.

Dear Ones, even the Master has to give us something if we remember Him with our every single breath. Because They are remembering, that is why when we remember Them, They also have to give us something. They bring the fruit from Sat Naam, and They want us to have that fruit; They want to give that fruit to us. And in giving that fruit, no one else can interfere in that. Neither the Parmeshwar nor the Ishwar can interfere in that work because the Masters have brought that fruit of Sat Naam to give to Their disciples.

This is why I always say that if we were to maintain the enthusiasm which we had on the very first day until the last breath of our life, what is difficult for such a person to obtain the liberation? He can liberate millions of other souls, those who may come to Him. Giving the spark of the Naam, such a person can make millions of other souls achieve the liberation.

Now coming to the second part of the question of how to regain the lost enthusiasm. Master Sawan Singh Ji used to say, “Suppose someone has lost his home or has gone away from his home in the morning, and if by the end of the day, he comes back to his home, we do not call him as the one who had gone away from the home.” Or, in other words, it is never too late to mend. So a person who has lost his enthusiasm, he should not always remain lost. He should never remain forgetful. He should learn the lesson. And with much more enthusiasm, with much more devotion, he should start his life new, he should once again do his devotion. He should never remain like that forever. He should look at his own self, and he should realize that by giving up or by leaving, by losing the enthusiasm, he has not only lost his Spirituality, but he has also lost his

physical health. So that is why he should look at his own self and with much enthusiasm and with much yearning and devotion, he should start his devotion once again.

Dear Ones, never become thieves of working hard. Those who work hard, they definitely achieve success.

QUESTION: Master Kirpal emphasized fixing the gaze or attention. He said, "Do the Simran slowly with the tongue of thought, so as to not interfere with the attention. Look into the middle of the darkness in front of you. Look, look, look, intently, minutely, penetratingly, to see what comes up. The darkness will be thinned, you may see Light. Look intently into the middle of it. It will burst and give you further way up." My question is: What is the relation of the gaze to the Simran? Should one be emphasized more than the other? I have had a hard time fixing the attention especially.

SANT JI: I think yesterday in the Satsang I have answered most of this question. The difference is, as Master Sawan Singh Ji used to say, "Those who want to understand something in few words should come to me and I will explain to them, and those who want to understand something in detail, in more words, they should go to Master Kirpal Singh. Because Master Kirpal Singh first takes apart the gun and then He puts it back together."

That is why Master Sawan Singh Ji used to say, "For a Westerner, it is very difficult to control his tongue. He likes to talk a lot and he likes to hear a lot. And for Punjabi people it is not easy, it is difficult for them to keep their hands at their place – with their hands, they always go on doing something."

First of all, we have to understand that unless we complete the course of the Simran, we will not be able to fix our attention. Unless we will withdraw our attention from all the different parts of the body, and unless after retracing our soul, our consciousness, unless we will bring it up to the Eye Center, we will not be able to fix our attention there.

Because it is your Surat, or the consciousness, which has to fix the gaze. Right now your consciousness, your attention, is spread all over, so how can you fix the gaze? Sometimes you will look at the turban of the Master, sometimes you will look at some other part of the body of the Master, and in this way your attention will always remain separated or disturbed.

So, first of all, satsangis should understand the importance, understand the greatness, of doing the Simran. When you will do the Simran and when you will keep your gaze behind the two eyebrows, your Dhyan will start becoming itself.

When you will go to the Tisra Til, or the Eye Center, and when you will go a little bit above that, just a little bit farther up, then you will see that your Master is already sitting there for you. Sometimes people see the Light over there. For some people it is still dark over there. It all depends upon the person's background.

Just like the video people do when they are taking the video, sometimes they zoom in, and sometimes they zoom out. In the same way, sometimes we see the Form close to us, sometimes we see the Form far away from us. And that is why we need the Dhyan or the contemplation of the Form of the Master.

So when your Dhyan or the contemplation on the Form of the Master is perfected, then you will be free of all doubts. How can you perfect your contemplation? You can perfect the contemplation on the Form of the Master only if the Form of the Master is there.

The story of Hir and Ranja is very old, and many Saints have mentioned it or they have told the story of Hir and Ranja. Hir was in love with Ranja. Even though the parents of Hir were very strict with Hir and they tried to prevent her from going to see Ranja, but she was so much obsessed, she was so much involved and intoxicated in the love of Ranja that she would always think about him. One day, she asked her friends, "Where is Hir?" Her friends asked her, "Who are you? You are Hir, and you are right here." She said, "No, I am not Hir. Don't call me Hir. I am Deeto Ranja." (Deeto was another name of Ranja.) And she said, "By repeating the name of Ranja, by remaining in the love of Ranja, I myself have become Ranja. Now no one should call me Hir, because now I have become the Deeto Ranja, I have become the form of Ranja." So if the worldly love, if this is the condition of those who have the worldly love, just imagine what would be the condition of the disciple who is in love with the Master. If we have love for the Master, if we always remember Him, if we are always doing His Simran, then such a disciple also becomes the form of the Master. He forgets himself completely, and over there, only the Master remains.

The love and the Dhyan starts with the body of the Master First of all, we love the body of the Master; we have the Dhyan or the contemplation of the body of the Master. The Masters say that just like when the calf looks at the cow, she runs and embraces the cow, in the same way, when the love and when the yearning is created in the disciple for his Master, then his contemplation is completed. Just like the calf runs to the cow, in the same way, if we also develop that kind of yearning and that kind of fondness for the darshan of the Master, if we also run to the Master whenever we can have the darshan, only then we can perfect our contemplation of the Master's form.

Master Sawan Singh Ji used to lay a lot of emphasis on doing the Dhyan or the contemplation of the form of the Master. He used to say that the best way or the best means of perfecting the contemplation of the form of the Master is during the Satsang.

He used to say that you should look in the center of the forehead, between the two eyes of the Master, and you should look into the forehead of the Master: and your attention should be so much fixed in the forehead of the Master that you should not be aware of anything else over there. Either you should be there or your Master should be there. You should not be even aware of the pathi who may be sitting next to the Master.

He also used to say that, even if there is some noise happening behind the Master, even if the Master is talking to someone, your attention should only be toward the Master.

He also used to say that after the Satsang, don't go on talking with other people. Otherwise the cup which you have filled up with the darshan of the Master will start emptying. So after the Satsang, just keep sitting there: keep your eyes closed, and enjoy the darshan of the Master.

Swami Ji Maharaj said, "The words of Master are so much loving and I like them so much, just as the mother likes the talk of an infant. Just as the unchaste person loves the woman, in the same way, the disciple of the Master loves the words of the Master."

Dear Ones, when such a love, when such a fondness is created within us, what is difficult in perfecting the contemplation?

For such a dear one even doing the Simran is not difficult. You know that even in this world, if you are in love with someone, if you love someone, if you are fond of someone, without making any effort, you will remember that person; you will see that person in your head.

Many times when we remember our worldly friends and when we miss them, we don't even feel like sleeping. So if we would miss the Master, if we would remember the Master like this, do you think that we'll be able to sleep?

Hazrat Bahu has described this condition by saying, "Neither He Himself sleeps, nor does He let me sleep; it is like the crying child who does not sleep himself and also does not let the other people sleep."

Dear Ones, there is so much which I can say about the Dhyan or the contemplation, but first of all you should do the Simran. First you should do the Simran with your tongue, and after you have perfected that, you should do the Simran with the tongue of your mind or [the] tongue of your thought. And when you have perfected that, that also goes away, and then the Simran with the tongue of your soul starts happening. When such a condition happens in the disciple, then the difference between the disciple and the Master is removed, all the secrets are removed between the disciple and the Master. It is like when the rock candy dissolves in the milk, it does not change the color of the milk, it only changes the taste of the milk. In the same way, when the disciple does the Simran with the tongue of his soul, then no difference remains between him and the Master.

Dear One, the Form Whom we call as the most beautiful one, or the Form Whom we call as the most attractive one, we get to see that Form after going to the Tenth Door. Hazrat Bahu describes the condition of the soul who has reached the Tenth Door and who has seen that most beloved, most beautiful Form of the Master. He says, such a disciple says, "May I have millions of eyes on my body with which I may behold the Form of my Master. I would close one eye and open the other eye, and in that way, I would go on having the darshan of my Master. Even after having so much darshan of my Master, I would not be satisfied. I would still look for some other means, some other way through which I can have the darshan of the Master. Because for me, just once, the darshan of the Master is worth much more than millions of pilgrimages."

If a disciple gets even one glance of that Form of the Master, if you would offer him the kingship of all the entire Creation, of all this world, he would not accept that because he has already become of the one Who has given him that darshan.

"After getting there," Bulleh Shah said, "there is no need for the long Namaz or offering the prayers. You just need to bow down once and that's all, and your work is done." So dear ones, once we get there, after that we do not need to have long talks or long lectures. All these things are done only to make you understand. Once we get there, we only need to bow down at Him just once and that's enough.

Sai Bulleh Shah said, "He does not need to go to Mecca, the place of pilgrimage, he who has his pilgrimage just by looking at his Beloved. Dear One, for such a person, his Master becomes his Mecca, Medina, his place of pilgrimage."

QUESTION: When children are born into satsangi families and then get initiated, does that mean they already searched for a Guru in their past lifetimes? If that is true, why do so many of us, who do not have to search in this lifetime, take the Path for granted and are not serious about it for so many years ?

SANT JI: I have often said this previously, and also Master Sawan Singh Ji used to say this very often in His Satsangs. He used to say, "Very special, very selected, chosen souls are sent into the satsangi families. Those souls who are going to get the Naam and the Master in this lifetime, only those souls are sent into satsangi families."

We know that the child does not know what is good and what is bad, what is right and wrong in this world, which direction he should take, nor what will be beneficial for him. So it becomes the responsibility of the parents that, right from the very beginning, they should bring the children up according to the principles of Sant Mat, and they should always keep the children informed about the Path. The parents should never, not even in the state of forgetfulness, do anything bad in front of or in the presence of the children, and they should not do anything which may distract the children. They should always talk about the meditation, and they should always set a good example for them.

They should tell the children the benefits of doing the meditation of the Shabd Naam, and they should tell them the benefits of the Path and the Master. And they should also give the example of the lost children or the lost people, those who have gone off the Path, that how much they suffer and what happens to those who go off the Path.

Because as the parents are, such are the children.

If the parents will tell their children that they should become good, that they should meditate and should go to the Satsang, and if they themselves don't do that, that will not work. It is the parents' responsibility first to do all those things themselves, and then teach the children.

So when such children will get the Initiation, they will definitely remain on the Path, and they will definitely do their Bhajan and Simran. This last Tour when I went to Sant Bani, I saw that those children, those who had been infants on my first Tour and who had been brought by their parents – this time, I saw that those very children have now grown up. They were doing a lot of seva in the Program and they were doing a lot of meditation, and this made me very happy.

Seeing those children, I told Pappu, "Look here, Pappu, I am very happy to see these children, because they used to be very young, but now see how they are running here and there, and how much seva they are doing for the sangat." There are only a few children among them, who have gone off the Path or who are distracted, and that also is because of the parents. The parents have not paid so much attention, they have not given them the information about the Path.

Dear Ones, always remember that children are the greatest gift which God Almighty has given to you. And they are the ones who are going to grow up, and later on they are the ones into whose hands the reins of power of the country will come. So from among your children, those people are going to come who are going to rule this country. So if your children will be good – the more good people there are in a country the more that country will be glorified.

In the beginning when the dear ones used to come to me, they used to say that the children should not be allowed in the Satsang because they are a distraction and the adults become nervous. And that was the reason that I started the children's Satsang, because it is our responsibility to produce good citizens, it is our responsibility to bring them up according to the teachings and make them good people.

In 77 RB, one dear one came to me and he told me that whenever he saw children in the Satsang, he became very upset, he became very perturbed. When I lovingly explained to him how the children are the greatest gift of God Almighty, and how we have to look after them and bring them up according to the teachings of the Path, then he understood. This last Tour when I went to the United States, I saw that same person. Now he is married, and he has a couple of children. When I saw him carrying the children, one was on his shoulders and one was on his front, just like the American people carry the children, I was very happy to see how that same person, who used to get upset by the presence of the children in the Satsang, now he himself has the children and how much he loves them.

Dear Ones, we get to learn a lot from the children. You know how selfless their love is and how selflessly they love everyone. They do not see any difference between the enemy and the friend. Whoever calls for them with loving arms, they always respond and they always go to him.

So understanding them as the gift of God, we should love the children, and we have to make them good citizens.

You know that when a gardener plants an orchard, if the trees which he has planted bear good fruit, then he becomes very happy. And all the hard work that he has put into that orchard becomes successful. If the fruit are not so good, then all the work he has done, all the hard work that he has put into making that orchard is all useless. In the same way, married life is like a garden, an orchard, and children are the fruit which the tree of the married life bears. If the fruit will not be good, then just imagine how you would feel. So if you will make them good, if they will stand on their own feet, if they will do their Bhajan and Simran, and if they will become the good citizens, it will give you much happiness and much pleasure looking at them.

I was very happy to sit with all of you, and I hope that all of you will teach good lessons to your children, that you will encourage them, and you will inspire them toward the Satsang, toward the Naam.

Often I say that if you cannot do good to others, at least don't do bad for them. If you cannot give any good advice or good teachings to others, at least don't give them bad advice.

If we are telling our children, "Dear children, you should not lose your track, you should not get lost in this world, because there is no peace, there is no happiness in losing yourself in this world," we are not doing any favor to them. We are just attending to our obligations, attending to our responsibility.

1997 February: When Both the Lights Become One

Original Date: December 10, 1996

This question & answer session was given December 10, 1996 at the S. K. A. Retreat, Sampla, India.

QUESTION: Would Sant Ji talk about the inner sights and sounds like Master Kirpal used to do?

SANT JI: Salutations unto the feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have given us the opportunity to sit in Their remembrance and do Their devotion.

I have talked about the inner sights and sounds a lot in many of my talks, in many of my Satsangs. Many times I have commented upon Swami Ji Maharaj's banis; many times I have commented upon Guru Nanak's banis. And in those Satsangs, in those talks, a lot has been said about the inner sights and sounds. You should read *Sant Bani Magazine* because most of those talks are published in the magazine, and by reading those magazines you will be convinced, you will be satisfied. As a matter of fact, whatever the Master tells us, whatever the Master speaks, He always talks about the inner sights and sounds. He gives us the outer examples so that we may follow what the inner sights and sounds are like. But whatever He tells us, His goal is, His indication is always toward the inner things.

Yesterday in the Satsang, I commented upon Guru Nanak Dev Ji's bani, and in that Satsang the example of the bumblebee, the example of the deer, the fish, and the river were given. But the real meaning or the real thing which Guru Nanak Sahib wanted to explain to us was that just as only with the grace of God Almighty the separated river goes back and merges into her origin, into the source from where it came out – in the same way, our soul, which is also separated like that river, can go back to her origin, can go back to God Almighty, only if God Almighty showers His grace upon our soul. And only by riding over the Shabd, can our soul go in the inner planes and finally go back to the Real Home.

You know that it is the water of the ocean which evaporates and is transformed into drops, goes into the sky and becomes clouds, and finally the water comes down to the earth in the form of rain. And after going through so many different places – we do not know how many places the drops of rain have gone to – and after going through many ditches and many up and down places, we do not know when it finally goes back and merges into the ocean. So it takes a very long time, and that happens only if God Almighty showers grace.

You know that sometimes that water has to remain in the company of the dirt for a very long time. For a very long time it remains there. It does not have any flow. After that, when it rains, it flows down to the river along with the water of the rain; it becomes [part of] the river and then finally it goes to the ocean.

When the water of the river falls into the ocean and merges in it, after that, no one can say which was the water of the ocean and which was the water of the river. All the water

becomes one. Guru Arjan Dev Ji Maharaj has explained this to us to make us understand how our soul mingles and becomes one with the Oversoul, with God Almighty.

He has also given the example of a lamp. He says that just like when you light a lamp and with that lamp when you light another lamp, both the lights become one and we cannot differentiate, we cannot say that this light is different than the other. When our light goes and mingles in that big Light, then both the lights become the same – in the same way, when the water of the river goes and falls into the water of the ocean, both the waters become one.

In the same way, being separated from God Almighty, from her origin, from her source, our soul took many births. We do not know how many times she became a reptile, how many times she became a plant, how many times she became a worm, how many times she became the husband, how many times she became the wife. We do not know how many times the soul went to which places. No one has any idea ever since we got separated from God Almighty, where our soul has gone and how much she has suffered. Sometimes she enjoyed the happiness, sometimes she suffered the miseries and the pains. So we do not know ever since we got separated from Him, where we have been and how long we have been separated from Him.

The soul is never born, she never dies, but she has to live in the body. And we call this body as the sick body. And when we are living in the sick body, then we definitely feel the sickness. It is like when you put the iron in the fire, even though the iron will not burn in the fire, but still it will be affected by the heat of the fire. In the same way, even though our soul is neither born, neither does she die, but because of the different bodies into which she is put, she is affected by the pains and the miseries.

So Dear Ones, that Shabd, riding on which our soul has to go back to her origin, that Shabd cannot be read or written, it cannot be sung. It is not of any particular language. It is beyond the reading, writing, and singing. You may call that Shabd as the Ocean, or as the Wave of the Ocean. Just like the Sound is coming out, in the same way, Shabd can be called as that Sound which is emanating from our Real Home, which is emanating from that Ocean and is coming and Sounding in our forehead.

I have said this earlier also that the sound of the river at the place from where it starts is different. When it flows over the rocks and the stones, it sounds different. When the river is flowing over the plain on the sand, then it sounds different. And finally when the river falls into the ocean, then the sound of the river is different. There is only one water. It is the same river, but because of the different places on which that water traveled, it has different sounds.

In the same way, there is only one Shabd which is being created, which is emanating from Sach Khand, but the Sound of that Shabd changes according to the plane that the Shabd comes in.

Since we have this habit of listening to the outer sounds from ages and ages, from birth after birth, that is why most of the time our attention is always spread outside. We always run outside, and that is why the Masters give the example of the outer sounds. They tell us, “These are the kinds of sounds which you will hear in your within.” Whenever you sit down and hear the Sound, even if it is a hissing Sound, even if it is a very small Sound,

listen to it, concentrate on it, catch it, and once you have caught hold of one Sound, don't go on changing it every day. Always go on listening to the same Sound, because that particular Sound will take you above. Because it is the One Sound which is coming from our Real Home, and if we will catch hold of that Sound, it will take us there.

The Sound is so strong in our within that many times in the beginning when the dear ones hear the Sound and it is very strong, it is unbearable. Some dear ones even request that the Sound is sounding too loud and they request to stop it or to make it low. The dear ones do not understand the importance of listening to the Sound Current. Even now you hear the Sound Current, but it is not pulling you up. Why is this so? Because you are not understanding the importance of meditating on the Sound every day. You do not meditate on it every day. That is why your attention is always outside.

We will be pulled by the Sound only when we will go in the range of that "pulling" Sound, which is sounding in our within. Unless we go in the range of that Sound, we cannot be pulled up. Even though we may hear that Sound, but since we are not going near that Sound, we are not reaching the place where the Sound is coming from, that is why we are not being pulled up by the Sound.

It is like a magnet. A magnet will attract iron only when the iron is in the range of the magnet. If the iron is not placed in the range of the magnet, the magnet will not attract the iron, no matter what. And also if the iron is not clean, if it is rusty, even then the magnet will not attract that iron toward it.

In the same way is the Shabd, in the same way is the Sound. We also have the rust of the bad karmas, of the sins, of all the bad things which we do. And because of that dirt which is on our soul, no matter how strong that Shabd is, even if we are able to hear It, but still It does not pull us up because we have the dirt, the rust, of the bad karmas and sins which we do.

That is why the Masters always tell us that we should understand the importance of doing the Simran. Unfortunately, the dear ones don't understand the importance of doing the Simran, and that is why they ask me why it is that even though they hear the Sound Current but still the Sound does not pull them up. It is because of the dirt which the soul has accumulated over the ages, and because we do not do enough Simran we do not remove the dirt from our soul. That is why we do not go near the Shabd and the Shabd, the Sound Current, does not pull us up.

So that is why it is very important for us to do the Simran, so that we can remove the dirt which is on our soul. After our soul is purified then that Sound will pull us up. Just as a broom cleans all the dirt from a room, in the same way, the Simran cleans all the dirt from our soul. By doing the Simran we can clean the mirror of our soul. If the mirror of our soul is not clean we cannot see our image very clearly in it; but once we clean the mirror of our soul then we can easily see our face, we can easily see our form in the mirror.

In the same way, when we will do the Simran and clear the mirror of our soul, then we can easily see ourselves; we can easily hear that Sound Current and go within. So that is why, first of all, we have to vacate the nine openings of the body by doing the Simran. That is the purpose of doing the Simran. Once we vacate the nine openings of the body

by doing the Simran and reach the place where the Sound Current is coming from, once we have reached there, then that Sound Current will pull us up.

Simran has the peace in it, Simran has the happiness, and by doing the Simran our heart cools down. But we satsangis do not understand the greatness of doing the Simran. Those who know the greatness of the Simran, they do not give it up even for a moment.

Guru Arjan Dev Ji Maharaj says, "Do the Simran; by doing the Simran, you get the happiness. In that way, you remove all the anxieties and worries which are in your body, and you get the eternal happiness."

Guru Sahib says that by doing the Simran we get the eternal happiness. All the worries and the anxieties which are bothering us now, all the bad dreams, all the nightmares which we are having, we can get rid of those only by doing the Simran. If you would do the Simran all the time, then all these bad things will not bother you. If you will have any dream, it will be of the Master.

Many Saints have called the Simran as the jap. Jap means the repetition of something. You know that in the very beginning, first of all, we have to do the repetition of the Simran with our tongue, and once we become perfect in that, once we learn that, then the Simran starts happening with the tongue of our thought, the tongue of our mind. And when we are able to do the Simran with the tongue of our mind, we start enjoying it. And after that, we do not have any difficulty doing the Simran. When we go beyond that, when we have perfected ourselves in doing the Simran with the tongue of the mind, afterwards, the Simran starts happening with the tongue of our soul, and then we start enjoying it very much. And after that, we never realize how much time we have sat in the meditation, how much time we have done the Simran.

You know that it is only because of the enjoyment that you get from the remembrance of something that you go on thinking about something of this world for hours, and you are not even aware of how much time you have spent in thinking or doing the simran of some worldly thing. Those who get the perfection in doing the Simran with the tongue of their soul, they never remain aware of the time. They sit for hours doing the Simran, and many times, when they are walking, they walk for miles without realizing how far they have gone or how much time they have spent. Because once you start doing the Simran with the tongue of your soul, you start getting the enjoyment and happiness in your within.

So first of all, we do the Simran with our tongue, and after we have completed that, then we do the Simran with the tongue of our mind. And when we go beyond that, then the Simran starts happening with the tongue of our soul. So Kabir Sahib says that the japa, the Simran, which we do with our physical tongue, first of all, that dies. And then the ajapa – ajapa is that Simran which we do with the tongue of our mind – so He says that first of all, the japa dies, then the ajapa dies, and after that anhad also dies. He says that the Simran which happens with the tongue of our soul He calls that as the anhad or limitless – so He says that first of all our japa dies, then our ajapa dies, and then the anhad also dies. When the soul goes beyond that, she climbs on that limitless Shabd and goes to the Eternal Home.

The soul who has reached there by climbing on the limitless Shabd, stretching out both her hands, she can say, "Now I am free from Kal." So the soul who has done all these

Simrans and who has gone beyond all these things, the Negative Power cannot eat that soul, the Negative Power cannot bother that soul. So that is why Kabir Sahib says that first the japa dies, then the ajapa, and then the anhad, and the one who is able to do all this – these kind of Simrans and go beyond – such a soul is never bothered by Kal.

When the soul of the disciple goes and mingles in the Shabd, the Master becomes pleased and after that the duty of the Master is completed, and then He becomes very happy. You can go in the within and see how much happiness the Master feels when He sees that His disciple has merged his soul into the Shabd.

Dear Ones, does it cost you anything to do the Simran? You know that the children go on playing, and at the same time, they go on counting: one, two, three, four, and like that. In the same way, even when you are walking or talking to other people, still you can do the Simran. You can do the Simran while you are flying in a plane, while you are doing anything of this world.

It doesn't cost anything – you don't have to carry any burden on your head – you don't have to do anything – the Simran can go on happening by itself.

Only those who do the work of accounting have a little problem, because while doing the accounting, they have to take the help of their mind.

QUESTION: Would you speak about the Master's grace?

SANT JI: Always in the Satsang a lot is said about the Master's grace. In fact, in Sant Mat, whatever is said is all regarding the grace of the Master. So you should keep your mind present when you sit in Satsang, because it is the mind to whom you have to explain; you have to make your mind understand.

So in the Path of the Masters, all that is said is regarding the Master's grace. So you should listen to the talks, to the Satsangs, very carefully, and always keep your mind present here so that you may know what I am talking about.

Many dear ones who come to see me in the darshan sessions tell me that all their questions are covered in the talks, in the Satsangs. They say, "Now we do not have any questions; we do not want to say anything to You. We have come here only to have Your darshan." So this is the condition of those people who remain present in the Satsang, those who keep their mind present in the Satsang and listen to the Satsangs attentively. The other people who do not listen to the Satsangs attentively, they have such questions.

Regarding the Master's grace, I have always said that first of all the Master is our servant Who does not ask for any payment. He is such a servant of ours Who serves us and never gets exhausted, never gets tired. And even though He does so much for us, but still He never makes us feel that He has done any favor to us.

He cleans our courtyard in such a way that He cleans every nook and corner, every place of our courtyard, and He is never lazy doing that.

When He scrubs the dirt out from our courtyard, at that time the initiate, the disciple, sometimes resents that, sometimes he complains, because sometimes it is painful. But at the same time, the element of grace is always there. The Master is gracious also. But sometimes the dirt is so hard that He has to use a scrubber to remove that dirt.

Usually the Masters use Their words, and through Their words They rebuke us and make us understand. There are only a few things which the Masters go on repeating. Again and again, in every Satsang, They talk about the same things. There are only a few things. Those things are: that you have to come to the Satsang, do the meditation, and go back to the Real Home. So these are the only things, but They go on telling us, They go on repeating them again and again to us, expecting, hoping, that if not this word, or if not this statement, maybe some other way which I will talk to them will [make them] understand, and that will pierce through their heart, and they will understand, and they will do this.

Tulsi Sahib says that the reality is that the Masters bring the fruit from Sach Khand for the souls. And when They offer it to the disciples, when They offer it to the souls, all the souls come to take that fruit from Them. But when they ask for the price of it, and when they are told the price, they refuse and they go away without taking the fruit.

What is the price that the Master is asking for? The Master always asks the disciple, "Are you ready to sacrifice your head?" And when such a price is asked, the disciple just goes away and does not want that. As a matter of fact, the reality is that the Masters neither ask for our head, They don't ask for our body or wealth, or anything like that. They only want that we should surrender ourselves to Them.

The greatest grace of the Master is that, first of all, outwardly through the Satsang, He makes us do the Simran, and through the Simran, He takes us inside. He helps us go within, and He goes along with us in the within. After He takes us in the within, He connects us with the Shabd. Also, after taking us inside, He does not remain there. He comes back into this world, and He gives the Satsang to the other souls.

First of all, He takes us inside by doing the Satsang and by encouraging us. He brings us in the range of the Shabd, and afterwards He connects us with that Shabd. And furthermore, He tells us where we have to go and where we don't have to go in the inner planes. So this is the greatest grace of the Master.

Our elders used to tell us the fairy tales. They used to tell us that there were fairies, that they had wings and could fly. Those were not just stories; those were real things of the inner worlds. Even now, those who do the meditation, those who go within, they can see the fairies and see how the souls over there can fly. And they also tell us about the hells, and when they go by the hells, they can see, and they tell us, how the souls are writhing in pain over there.

You know that in this world there are many preachers, but there are very few practitioners. There are many people who talk a lot, but there are very few people who live up to what they talk about.

That is why we even say that the words of the Masters are like fairy tales, because we do not live up to the words of the Master, and we do not practice [them]. And that is why we do not believe in the words of the Master, and we think that they are also like the fairy tales. But the Masters tell us, "No, that is not the case. Whatever the Masters say, that is very true; it is not a fairy tale. You should work according to, you should live up to, the words of the Master, and then you will know what is the reality."

People even say that God exists only for the cowards. That is also not true; God is there. And it is only because of God that everything is functioning in this plane, in this world, in a very correct way. It is because of that Power whom we call God that the sun rises and sets on the appropriate time and that we go to sleep and then wake up. It is like we are coming back into life after death. And it is only because of the presence of that Power that things are functioning in this world normally. It is only because of that Power, otherwise how could this world function?

We do not know on the support of which axis this earth is revolving, this earth is rotating. It is the Power of God. And God Almighty, after creating this Creation, has not become careless. He has not left this world alone. He is managing this world; He is maintaining and sustaining it through His Power.

Dear Ones, who wants to be sick and who wants to suffer, who wants to be crippled, and who wants to be dependent on others? It is because of that Power, Who keeps the account of everyone's deeds, that people have to go through all this. Otherwise, you know that there are so many people in this world who have nothing, and there are so many people here who have millions of dollars with them and who have beds which are made of gold and which are very expensive. And there are people who do not have any bed or any food to eat. So who arranges for all this? Who is deciding all this? There is some hidden Power who is taking care of all the accounts of the deeds we do.

Guru Nanak Sahib says that He Himself creates these vessels, He Himself creates these bodies, and He Himself has put His Power within the body. Some people sleep very comfortably, while others stand by and guard them all night. There are some people who have an abundance and there are some people who do not have enough.

So it is all in the hands of that God Almighty. Who can question Him? Who can ask Him why He has done the things like that?

It is all due to the grace of God Almighty. First of all when God Almighty showers His grace upon us, He brings us to the Perfect Master, and when the Master showers His grace upon us, He gives us the precious jewel of the Naam.

So the greatest grace of the Master is that He guides us in the inner planes, and He takes us to God Almighty.

The grace of the Master cannot be described in words. Guru Nanak Sahib says that Satguru is the Form of grace, and He always showers His grace.

The truth is that this grace of the Master cannot be described in words. One who has that grace of the Master, one who has gotten even a little bit of grace of the Master, even a fraction of a little bit of the grace of the Master, he becomes overwhelmed, and only he knows how much grace he has received from the Master.

So Dear Ones, I hope that all of you will make a little bit of effort. The Masters never give us very long promises. They tell us the stories and They give us the examples, and using the signs in the stories, They tell us so that we may make some efforts to go in the within. The Masters always tell us, "You come, you do, and you see, and you go within." Master Kirpal Singh Ji used to say, "What a man has done, a man can do." Since I myself have done this, that is why I know that everyone can do this. That is why the Masters

come into this world, only to show us the reality, only to show us the truth. But we are the forgetful ones, and we do not make the efforts, and we are not ready to see the Truth.

1997 March: Only by Doing What the Guru Granth Sahib Tells You

Original Date: January 9, 1997

This question and answer talk was given in Bombay, India, on January 9, 1997.

QUESTION: Beloved Sant Ji, You have quoted Baba Sawan Singh Ji about the *Guru Granth Sahib* that it is a very precious treasure, and its every single word is worth billions and billions. You have said how much You have loved this treasure in Your life. Could You tell us some things about the *Granth Sahib*? Like how it was gathered and put together, and how we can gain the love and understanding for this great treasure which may help us to progress on the Path?

SANT JI: Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have had mercy on the poor souls and Who have given us the opportunities to sing Their glory.

Whatever I have learned sitting at the feet of Great Master Baba Sawan Singh, and whatever I learned and heard from sitting at the feet of Master Kirpal Singh Ji, and even sitting at the feet of Baba Bishan Das, I will tell you all that.

Even before I became aware of this world, when I was still a very young child, even before that, my family, my father, and my grandfather were attached to this bani very much and they were great devotees of this holy Guru Granth Sahib. Afterwards, when I went to Baba Bishan Das, since He was a very great scholar and He was a mahatma Who had access up to Brahm, He also told me what the bani was and how one can take advantage, how one can gain, from this great bani. So this is what I learned from sitting at His feet.

Also when I was in the army, once we had the non-stop reading of *Guru Granth Sahib* and when we [were about] to complete that we invited Baba Sawan Singh to attend. Baba Sawan Singh came to the Beas Station where we were and at that time He also told us about the importance and value of this holy bani. And this is what I have learned from Him also.

Master Sawan Singh Ji was also born in the Sikh religion, in a Sikh family, and you know that in whatever family or religion we are born, the ABC of Spirituality starts right from there.

Baba Sawan Singh Ji used to recite or read the five *banis* which the devout Sikhs usually read or recite every day. They are the *Jap Ji Sahib*, the *Jap Sahib*, *Chaupai*, *Rahiras*, and the *Anand Sahib*. So everyday He used to recite these five banis.

In addition to these five *banis*, I myself used to do the reading of *Sri Asa Ji Di Vars*, *Sukhmani Sahib*, and there is another bani called *Dakni Onkar*. Very lovingly and faithfully I used to read these eight banis every day.

To read the bani is one thing, but it is a different thing to understand the bani, and to live up to the bani.

So when we in the army invited Baba Sawan Singh Ji to attend the completion of the non-stop reading of Guru Granth Sahib, He became very pleased. He used to love the army men very much because He Himself had been in the army, so He said, "I am very glad that even though you are in the army, still you have so much love for Guru Granth Sahib. This bani is of the great Masters and this belongs to everyone. Guru Arjan Dev Ji Maharaj also said, 'This is the bani of the great beings, great people and this belongs to everyone.'"

Very lovingly He said, "This bani of Guru Granth Sahib talks about some other Bani also, which cannot be written, or which cannot be read." And He said, "In the hands of the Saints is the key to unlock that Bani."

In the bani of the Holy Granth there is the bani of Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Dev Ji, Guru Ramdas Ji, Guru Arjan Dev Ji, and also the ninth Guru, Guru Teg Bahadur. The couplet which I had recited, is also included in Guru Granth Sahib.

All the Ten Gurus were One Light, They came from the same Light and They went into the same Light. Those who came to Them, those who came on Their Path, They united them, and They put them on the Path to God.

In the holy *Guru Granth Sahib* the writings of many other great devotees are also included, regardless of whether They were the Hindu pundits or They were Muslims, whether They were weavers or whatever caste. All Those Who preached and Who practiced the Five Shabds, the Five Names, and Who had the access up to Sach Khand, Those Who used to go to Sach Khand, Their bani is also included in the holy Guru Granth Sahib.

Guru Arjan Dev Ji Maharaj had a very great heart, a very good heart and that is why He has taken the access of the Mahatma into consideration. All the Mahatmas who used to reach Sach Khand, who had access to Sach Khand, He has included Their bani, He has not ignored any Mahatma on the basis of caste or on the basis of religion.

Many Mahatmas came into this world a long time before Guru Arjan Dev Ji Maharaj came. So from wherever He could get the bani, from far or near, whatever bani of those Mahatmas He found, He collected all those banis, all those writings, and with much love and with much effort He collected all those banis and He got this printed.

Besides the banis of the great devotees and the other bhaktas which came into the hands of Guru Arjan Dev Ji Maharaj, Guru Arjan Dev Ji Maharaj Himself composed a lot of banis, and Bhai Gurdas was the scribe of that book.

Bhai Gurdas was the maternal uncle of Guru Arjan Dev Ji Maharaj and He also had reached the highest status. He was very faithful and a very great devotee of the Master.

Bhai Gurdas made many dear ones get the Naam Initiation from the Masters and He Himself did a lot of meditation of the Naam.

So Bhai Gurdas has this honor of writing the great *Guru Granth Sahib*.

Bhai Gurdas Himself also wrote the Vars on the Path of the Masters, on the teachings of the Masters which Guru Arjan Dev Maharaj called as the Key to *Guru Granth Sahib*. He said, "If you would read the Vars written by Bhai Gurdas it will become easier for you to understand the banis of the Guru Granth Sahib."

You may ask, "Guru Teg Bahadur came into this world a long time after Guru Arjan Dev Ji Maharaj, so how is it that the bani of Guru Teg Bahadur is also included in there, because Guru Arjan Dev Ji Maharaj compiled Guru Granth Sahib?" Dear Ones, the place was left by Guru Arjan Dev Ji for that bani and later on Guru Gobind Singh included the bani of Guru Teg Bahadur in the Holy Granth.

Guru Gobind Singh Ji Maharaj was a saint soldier and He was a very soft natured, very quiet-natured Master. But you know the history that how when nothing else worked, when nothing else became successful, then in order to teach a lesson to those tyrants who were torturing Him, who were giving Him a hard time, He had to take up the arms. This is what Guru Teg Bahadur said, "The Master is such Who does not intimidate anyone and also He does not accept the fear of anyone."

It is not very easy to understand Guru Gobind Singh, because He did not go and invade any country, He did not go and conquer any country. Only those who came to invade Him, only those who came to fight with Him, He taught only those people a lesson.

At that time it was the rule of the Mogul emperors and they were a very orthodox kind of religious people and they troubled Guru Gobind Singh a lot. They killed two of His four children and the other two were buried alive in the walls.

In the south, Shivaji took up the arms and in the north Guru Gobind Singh took up the arms to fight with the Moguls. And they fought with the Moguls in such a way that even after so much time has gone, still the kingdom of the Moguls is nowhere in the world.

Dear Ones, in this holy *Guru Granth Sahib*, Guru Arjan Dev Ji Maharaj has not criticized anyone. He has not criticized any community or any religion. He has understood all the communities and all the religions as His very own.

In fact, in this holy *Guru Granth Sahib*, He has even said, "Giving up the duality, all of you, all the brothers should get together and sit together, and connect yourself with the Naam of God, and sing the praises of God Almighty, all together."

When *Guru Granth Sahib* was written, at that time the religiously strong people who used to oppose Guru Arjan Dev criticized and [slandered Him] to the Mogul Emperor Jahangir. They said, "In the *Guru Granth Sahib* that Guru Arjan Dev Ji has compiled there is a criticism of every religion, every community and it talks against Islam," which was their religion. So four times the *Guru Granth Sahib* was taken to the court of Jahangir to find out if there was any criticism or if anything was said against Islam. But they did not find anything because in this holy *Guru Granth Sahib* no religion is criticized. There is nothing against Islam. In this *Guru Granth Sahib*, only that love of God is talked about and all the creatures, all the beings are termed as the children of the same Light.

Dear Ones, in fact, this is a vast treasure and the more we will read it, the more we will understand and follow it, the more we will receive a lot of pearls and diamonds and we will get many opportunities, we will get help in making our life.

We should love all the Masters, and we should ponder and think upon the writings of all the Masters without any discrimination, without feeling any difference.

In the holy *Guru Granth Sahib* the glory of Satsang is written. The glory of Satsang is talked about and it is written that only those who have the greatest fortune, only those who have good fortune, the fortunate ones, can come into the Satsang. Those who do not have the good fortune, the unfortunate ones, they cannot come to the Satsang and take advantage of it.

Fortunate souls get the Satsang, the unfortunate ones get the beating. Without the good fortune we cannot come to the Masters and we go on collecting the dirt and we go on getting the beating.

In the holy *Guru Granth Sahib* the signs of the perfect Masters are written: it tells how He is the Donor, He is the Giver, and not the beggar. He gives us that gift which cannot be stolen by any thief, which cannot be burned by any fire, which cannot be taken away by any wind.

At many places in this holy *Guru Granth Sahib* the imperfect or the false masters are also mentioned: how they go to peoples homes, how they go to the people and make them understand. They themselves do not understand; they try to improve other people, but they themselves do not improve themselves. They try to protect other peoples' courtyards, but they do not protect their own home which is being plundered. He says. "He teaches other people, but he does not understand. In that way, he is getting sand in his mouth." It is like he is trying to protect other peoples' courtyards whereas his own house is on fire.

"He teaches other people, but he does not himself do that. He comes and goes and he dies and he takes the birth."

It is also written in the holy *Guru Granth Sahib* about the perfect Master. First of all, He Himself earns His livelihood by honest means and He encourages and He tells His disciples to do the same.

From the honest earnings, the perfect Master Himself contributes in the holy langar and He also helps the needy and the poor ones. He does not use all that He has earned only for His own self, He shares it with the others.

"Do not go near and do not go to the feet of the one who calls himself as the master and the puppet, but he goes on begging for the things from others. He who works hard, He who earns His own livelihood, and He who shares his earnings with the other people, He is the true Master."

Lord Sawan always in His Satsangs used to say that if you will live off someone else's earnings, if you eat someone else's things, then either you will have to pay him back through your meditation or you will have to come back in the body of a bullock or some other animal and live with him in his house and work for him and pay for all that you have taken from him.

As the householders have this concession and they have been asked to meditate for two-and-one-half hours. At that place the sadhus are asked, or they are expected to meditate

for five hours, so that two-and-one-half hours may go to those who are helping them or whose money they live off.

Kabir Sahib says, "The food of the householder has very long teeth. One survives only if he does the meditation. If he does not do the meditation and he is eating the food of the householders, then his intestines will be ripped apart."

Master Kirpal Singh Ji used to say, "It is very easy to live off the earnings of others because one enjoys that, it is delicious; but it is very difficult to pay for it."

So in this holy *Guru Granth Sahib*, many of the signs, many of the characteristics of the perfect Master are written: how He is one with God Almighty, how He is absorbed in God Almighty. There is no difference between Him and God Almighty. Just as the wave of the ocean and the ocean are no different – the wave is in the ocean – in the same way, the perfect Master is one with God Almighty.

In this holy *Guru Granth Sahib* this is also written: "He whose master is a beggar, he whose master does not have anything, how can his disciples eat anything? The disciples will relish and enjoy only if the master has something with him to give to the disciples." "The ignorant, the blind one, calls himself the master, but whom can he put on the Path when he himself is blind and ignorant?"

Regarding the perfect Masters, Guru Arjan Dev Ji Maharaj has said in this holy *Guru Granth Sahib,* "The devotee, the servant of the Lord, is exactly like the Lord and there is no difference. Do not feel any difference between the devotee of God Almighty and God Almighty Himself. Just as the wave erupts from the surface of the ocean, and finally goes and merges into the ocean, in the same way the disciple, the devotee of God Almighty also comes from God Almighty and goes back into Him."

In this holy *Guru Granth Sahib* it is not ordered that you should leave your homes and your belongings and go into the wilderness. Also it is not mentioned anywhere in this holy *Guru Granth Sahib* that you should leave your families, your children, and go out into the wilderness. And also, nowhere is it said you should get your ears pierced and put earrings in them and go into the forest; at no place is it mentioned that you will realize God Almighty by wearing saffron-colored clothes or by wearing blue-colored clothes or any particular kind of clothes. He says that you do not have to do all these things. You can realize God Almighty only by going in the within.

The third thing which is mentioned in this holy *Guru Granth Sahib* is the Naam. He says that without the Naam your liberation will not happen, you will not achieve liberation without the Naam. Giving up the Path of the Naam, no matter on what path you go on, no matter what practices you do, you will have to repent at the end.

Guru Amar Dev Ji Maharaj has said, "Giving up the Path of Naam, forgetting the Path of the Naam, if you go on any other path, in the end you will repent."

So whatever other path you follow, giving up the Path of the Naam, we repent in the end. If we wear saffron-colored clothes or white-colored clothes or blue-colored clothes, all these clothes have a connection only with our body. It doesn't have anything to do with our soul.

So in this holy *Guru Granth Sahib* the glory of the Satsang is there, the glory of the perfect Master is there, and the importance and the glory of the Naam is there.

The importance of the human birth is also included in this holy *Guru Granth Sahib*. He says, "We can fulfill the purpose for which we have gotten the human birth only if we do the meditation of the Naam."

Guru Arjan Dev Ji Maharaj says, "The human birth has been given the greatest honor out of the eighty-four lakhs of births of creatures. If he misses on this step, he comes and goes and suffers a lot."

Kabir Sahib says, "The human birth is very precious. One does not get it again and again. It is like fruit: when it ripens, it falls down from the tree and it does not go back to the tree. In the same way, once we lose this human birth, we do not get it again."

Like a brave warrior, like a very courageous warrior, Guru Arjan Dev Ji fearlessly has written, has compiled this bani. In this bani the use of any kind of intoxicants is also prohibited. It is not written in the bani that one can eat the meat. Eating of meat and using any kind of intoxicants is also prohibited.

Guru Arjan Dev Ji Maharaj very lovingly says. "All the creatures look the same. There is no one outside [God's sight]." So this bani is for the entire creation, for everyone. Anyone can read this bani and take advantage of it.

Don't you think that this holy *Guru Granth Sahib* only belongs to the people of the East and the people of the West cannot take advantage of it, or they cannot get any benefit from it. No, it is not like that. Anyone who reads this bani without feeling any discrimination or without feeling any duality can take advantage of it, can benefit from it. Whoever will read this with much faith and whoever will understand it and will follow it, will be able to take out the pearls and the diamonds to make his life.

Guru Angad Dev Ji Maharaj has said, "The Naam whom I glorify and whose importance I sing cannot be written. It does not come in any writing or reading or singing." Baba Sawan Singh Ji also used to say, "Naam is like the unwritten law and the unspoken language."

Dear Ones, Guru Angad Dev Ji Maharaj said, "One has to see without his eyes and one has to hear without his ears. One has to speak without his tongue and one has to work without his hands and one has to walk without his feet and Nanak says that in this way after killing ourselves, after rising above our own selves, we have to go and meet with our beloved Husband."

These eyes which are made of flesh cannot see that Naam, because these eyes do not have the light of their own. These eyes see things only in the light of the sun or the moon or any of the outer sources of light.

The place where there are none of these things, the sun, the moon, or any other source of light, at that place many times you would have seen that even these eyes cannot see anything over there. It is all darkness there. And many times you might be in the position where there is no source of light and you have to go in the dark.

The reader of *Guru Granth Sahib* will never go and stretch out his hand in front of the false or imperfect master because it is like the Philosopher's Stone. It is like a test

because it talks about all the things that [explain] how we can know about the perfect Master.

Maharaj Kirpal used to tell why people nowadays are hating the guru-dom. It is because everywhere people have opened their shops. He used to say, "Everyone calls himself perfect, no one says, 'I am the lesser one.'" It is not the fault of those hypocrite and false masters. It is our fault. We do not test; we do not understand; we do not find out for ourselves whether one is perfect or not.

Often I have said that before going to the feet of any Master, first of all find out about his history and read his history. Find out whether he has done any sacrifice in search for God Almighty or not, whether he has spent ten or twenty years in meditation in search for God or not. Often, I also say this: "One cannot realize God Almighty by indulging in the pleasures and enjoying all the things of this world. In order to realize Him, one has to work very hard in the meditation."

The perfect Master has done some sacrifice in His life; He has done something in His life.

Kabir Sahib says, "The whole world is very happy because they eat and sleep, but unhappy is Kabir because he remains hungry and he stays awake."

I have often told you about Baba Bishan Das, that like you cut the soap, you make the soap go through a very sharp wire, in the same way, He also made me go through that sharp wire and how difficult that was. I do believe, I do agree that it was very torturous, it was very difficult, but He was the one who made my life.

Dear Ones, first of all He made me reduce my intake of food. It is very difficult to reduce the amount of food which you eat. Those who have done that they know how difficult it is. Sufi Saint Farid Sahib has written, "O Farid, hunger is worse than death. One eats at night, but next morning once again he feels hungry and he feels like eating."

After making me reduce the food intake then Baba Bishan Das kept me on milk. He did not do this for months, He made me do this for years. After the milk, He gave me a bit of clarified butter, a little bit of ghee and He kept me on that for a long time. Afterwards He made me drink warm water with some salt in it.

Many times I would cry out and I would become very perturbed. I would cry out and I would say, "Baba Ji, I feel like I am going to die." He would say, "No, you are not going to lose anything, you are not going to die. In fact, now you are going to live."

This is why I say that in the beginning the practices are very difficult to do. It is very difficult to go through and reach the earlier planes, but afterwards it becomes very easy. One gets the confidence and then it gets very easy to go in the higher planes.

I have enjoyed good health in my life up to the age of sixty years. I had not sought the help of any doctor up to the age of sixty years. Only after crossing sixty, I had to use the doctor. This is because I had reduced my food intake. Because of eating very little in the beginning, the place of my stomach has become very small and I cannot eat too much. That is why when I speak a lot, when I talk a lot, I feel the weakness and that is why I need to rest a lot because I have not eaten a lot of food in my life.

I have told Mr. Oberoi also that I used to feel as if there was some spring in my body. But in 1984, when the riots happened, it had such a bad effect on my soul that I lost a lot of blood, and now I feel as if that spring has gone out of my body.

By remaining hungry I have even spoiled the taste of my tongue. For me, even parshad, the halvah also tastes the same as the other foods taste.

My dear daughter Balwant, who does the cooking for me, she was very young when she came to me. She had been cooking for me, and many times, if she would not put salt in the food or if she would not put sugar in the tea, I would still eat that. I would still drink that without complaining, without even noticing that. When she would realize that she had made a mistake, that she had not put salt in the food or sugar in the tea, then she would feel like crying and she would ask me, "Why didn't You ask for the salt and sugar?" I would tell her, "Dear Daughter, it is not in my control, because to me everything tastes the same and I do not notice whether a thing has salt in it or not or whether a thing has sugar in it or not." This is because I have spoiled the taste of my tongue while remaining hungry.

Everyone knows Balwant because she went on one of the tours to the West and the dear ones who have gone to Rajasthan might have seen her bringing food for me. She is a very good daughter and she does a lot of meditation also. When I went on the first tour she became very sad. She went out of the ashram and was sitting there and my beloved Master Kirpal Singh gave her the physical darshan and consoled her by saying, "What happened if Sant Ji has gone abroad? Don't worry, He is always with you." So He gave her that darshan.

She wrote her experience in a letter, how Master Kirpal gave her His darshan and that letter was even read in front of the sangat.

We people say that the Master does not protect us. But if we live up to what the Master tells us, if we walk on the Path which the Master has shown to us, then definitely, not only us, but He also protects every single member of our family. He comes and takes care of them.

All the Masters and the Prophets belong to us. Guru Nanak and all the ten Gurus, They also belong to us. But They belong to those who follow the Path which those Masters have shown to us and those who live up to the teachings of those Masters.

So in the holy *Guru Granth Sahib* it is written that all the Masters and the Prophets are ours. The Masters do not feel any difference and there is no discrimination because all the Masters are like friends. They come from the same source and when they go back, They go and merge into the same source.

But our condition is this: we go on doing the reading but we do not live up to that, we do not follow what we have read. If we do not change our habits, then what is the use of bowing down, and what is the use of reading the same thing over and over again? Many big gyanis and scholars cannot understand the writings of this holy *Guru Granth Sahib* because every single word of this holy *Guru Granth Sahib* is worth billions and trillions. The bani which is going to change our life, which is going to improve our life, can we buy that bani? Can we buy those words paying any amount of money?

Nowhere in this holy *Guru Granth Sahib* is it written that you will get the liberation just by reading this holy *Guru Granth Sahib*. Of course, it is written that by doing what is written in the *Guru Granth Sahib*, by doing what the *Guru Granth Sahib* is asking you to do, you will receive the liberation.

In this holy *Guru Granth Sahib*, Guru Arjan Dev Ji Maharaj has written, "All the Simritis, Vedas, and Puranas say this aloud: 'Except for the Naam, everything else is the useless thing.'"

"The treasure of the Naam resides within the Masters. In the company of the Masters the darkness of unhappiness and disease goes away."

There is a lot more which can be said about the holy *Guru Granth Sahib*, but the time is very short, very little. So we should lovingly and faithfully read this holy *Guru Granth Sahib*, because all the Masters, all the ten Sikh Gurus, whatever They taught, Their teachings are included in this and this is the essence of Spirituality.

I have seen this with my own eyes how when Master Sawan Singh Ji used to explain the bani, many people who used to just read the bani, when they would understand the meaning of the bani, they would cry. They would say, "Oh, so great and so pure and holy is the bani of Guru Nanak Dev Ji Maharaj and what have we [been doing] with this? Just like you put some water in the mouth and [spit] it out, in the same way all day long we have just been reading the bani and throwing it out, without understanding what the bani is teaching.

When my beloved Gurudev Master Kirpal came to my home for the very first time, at that time, the program of Satsang was going on, because right from my childhood the program of Satsang had always been going on. So at that time also we had the Satsang. Through the words of the Gurbani, from the holy *Guru Granth Sahib*, Master Kirpal Singh sent me this message, He gave me this hint, that Guru Arjan Dev Ji has written, "He Who has sent you into this world, now He Himself is calling you. So very happily and easily through me you come back to the home."

When master Pratap Singh, who was Master Kirpal Singh's pathi, read this particular line of *Guru Granth Sahib*, I understood that it was a direct message for my soul, for myself, and I understood that God Almighty, Who had sent me this word, now He Himself had come in the form of beloved Lord Kirpal to take me back.

1997 April/May: If You Can Carry Your Own Burden

Original Date: March 21, 1997

This question and answer talk was given at the S.K.A. Retreat, near Sampla, India, on March 21, 1997.

SANT JI: Salutations unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal Who, having mercy upon the poor souls, showering Their grace upon the poor souls, have given the gift of Their devotion and allowed the opportunity to do Their devotion, and also to sing Their glory.

QUESTION: Beloved Sant Ji, recently there have been a number of messages with references like "The hawk of death may snatch us at any moment," or "We may not get

this precious opportunity again." Many disciples understand from this that You are trying to awaken us so that we may really begin to do the devotion through spending more time in remembrance and through keeping the diaries to improve our lives. Others, however, have gotten very worried that this means You are leaving soon. They announce that, and then rumors begin to fly all around the world. Still others talk about how we, the disciples, can or should take on part of Your suffering so that You may be relieved. Would You care to comment as to what would be the correct, loving, respectful, and helpful attitude as regards all of this?

SANT JI: Well, it is a very good question. The reality is that all of the Saints have said such things, keeping that feeling in front of Them. And I have also said these things keeping the same feeling which the earlier Saints had in front of Them. Dear Children, I have not come here to tell you anything new.

You know that Guru Teg Bahadur Ji said that when we are a child gradually that childhood goes away, and when we become adolescents then, at that time, if for a moment we think that we should get our childhood back – we can only think about that. But once we have lost our childhood it doesn't come back to us. In the same way when we get to old age, when we have become older, then if we think that we should become young again, become adolescents once again, it is not possible, because once you lose that state then you do not get it back.

Guru Teg Bahadur Ji has said, "Childhood, adolescence, and old age – do not understand any of these things as the reality. Guru Nanak says that you should understand and accept the reality." Guru Teg Bahadur Ji said, "Rama was the incarnate of Brahma and even He did not live in this world forever. Ravana, who had progressed very much in science – and also it is said that he had a very big family – even he did not live here forever."

The life in this world is like a dream. When you are having the dream everything seems to be very real, but when you open your eyes, when you get up from your sleep, then nothing is real. It was only a dream. In the same way, life in this world is not real. It is just like a dream of the night. "Rama went; Ravana, who had a very big family went. Nanak says, 'No one is permanent in this world. The life in this world is like a dream.'"

Guru Arjan Dev Ji Maharaj said, "We are the foolish ones, and we have got attached to the illusion. All our life long we go on doing that work which is imperfect and which cannot be completed. We have forgotten the real work. We have forgotten the real perfect work which is meeting with God Almighty. Instead we have become fond of the imperfect and the unreal work."

Kabir Sahib said, "When the leaf gets cut off from the branch of the tree, the wind blows it away." That particular leaf doesn't come back and get attached to the same branch.

Some people were carrying a coffin – somebody had died so they were taking him to the cremation ground – so looking at them Guru Nanak Sahib, in order to awaken the souls, said, "Awake, awake, awake, O Traveler. See that the other traveler is going!"

Yaksha asked Udhistra, "What is the most surprising thing in this world?" He replied, "The most surprising thing in this world is that we see with our own eyes these people leaving this world, and even we ourselves give them our shoulder and take them to the graveyard or to the cremation ground, but still we believe that death is only for those who

have died and it is not going to come to us." Sufi Saint Farid Sahib said, "I used to believe that I am the only one who was affected by this pain of birth and death. But I did the Simran given to me by the Master, and with His grace I got above the nine openings of the body. I went to the Eye Center, and furthermore I went into Par Brahm, and over there also I meditated a lot. And when I went in the Banwar Gupha, after reaching there I saw that the entire Creation which the Lord Almighty has created is suffering from this sickness or this disease of birth and death. If there is anyone who is saved from this, it is God Almighty Himself. Otherwise everyone has this pain of birth and death."

Farid Sahib says, "I thought that only I had this pain. But the entire world is suffering from this pain. When I got to the higher planes and looked around, I saw that in every house the same fire was burning." He says that a crane was sitting on the bank of the river. He was catching frogs and fish, and he was playing with them. He would take his prey in his beak and he would throw it upward, and again he would catch it with his beak. He was playing like that when all of a sudden a hawk came there and attacked him. The crane did not know that the hawk was looking at him and that the hawk was going to come. It came without giving any warning – it came all of a sudden.

The crane was sitting on the bank of the river, but while he was playing, all of a sudden a hawk came and attacked him. When the hawk of God Almighty attacks us, then all the plays and all the fun which we are having are forgotten. Those who do not remain aware of that "hawk" which comes to everyone, those who forget this, they always find it very difficult when that hawk attacks them.

Dear Ones, every one remembers the materials of the world. Who remembers Death? Even if we do not remember Death, still when the time comes, Death comes and shows us His face. The Lord of Death cannot be avoided by any temptations or by any power, or ruling, or anything like that, and He is very punctual about the time. At the fixed time He definitely comes to us.

The Lord of Death comes while the two lamps are still burning. He extinguishes both the lamps and He takes over the fort of the body.

The person who is about to die sees with his own eyes that the Lord of Death has come, because he can see Him coming. When He extinguishes both the lamps, when He closes both the eyes, and when He takes the soul out of the body, at that time nobody can see Him doing that. So the people who are sitting around us, our relatives, our friends cannot help us. How can they help us when they don't know what is happening with us? The Lord of Death is seen only by the person for whom the Lord of Death has come. The people sitting around him cannot do anything but weep and cry after he dies.

Dear Ones, the kings in India were very powerful; they were very strong. And I had the opportunity of witnessing the death of three kings with my own eyes. I am not saying this from hearsay. I have seen this with my own eyes. They had hundreds of guards around them, but no one could say from which direction the Lord of Death came and took those kings away. We ourselves took them to the cremation grounds and reduced them to a handful of ashes.

The state of Kapurthala used to be called as the Paris of India. And when the king of Kapurthala died, I myself took him to the cremation ground. It was very beautiful, it had

so many beautiful trees all around. And at that place we reduced him to a handful of ashes. I myself sang this bhajan written by Ravi Das, which says, "A day comes when a person comes into this world, and a day comes when he leaves this world. No one lives in this world forever. No one is permanent here."

A couple of years ago when we were coming back from Kullu Manali, on the way back I showed Gurmel all those places where I had been: the school and the palaces of the king where I was working with him. And I showed him the cremation ground and even the palace where the kings used to be. Now there is no one there – no one to even look after that place. And I even showed him the cremation ground where those kings were cremated.

Kabir Sahib says, "Kal is such a mighty one that even though you may have warriors standing by your side, but still He would take you out from among them, and they would just stand there repenting. All the salutes and homage which we offer to the person who has departed is only for showing off to the people, it is only for the name's sake. Because we do not know what that Lord of Death is doing with that soul.

Well my Master, my Beloved Gurudev, told me, "Look here. We have not come to live in this world forever. The time which has passed will not come back." Even in the bhajan you read: "The time which has passed does not come back. This is what Kirpal makes Ajaib understand." Dear Ones, only those who have not seen death are afraid of death. Those who have not seen death, if you even mention death in front of them, they get nervous, they get perturbed, and they say, "Don't talk about death in front of me."

Saints do not die; They return to Their home. Of course the body dies and the body takes birth. But the Power which works within the body of the Saints is neither born nor does It die; It neither comes nor goes. Do you understand that Beloved Kirpal or Master Sawan are dead? They are still living. They lived in the past, and even thousands of years ago They lived, and They will live in the future also. They give life to hundreds of thousands of people, They give life to millions of people, and They always live. Guru Nanak Sahib says, "God Almighty is immovable, He is indestructible, and those who mingle in Him also become indestructible like God Almighty is."

All the Saints Who come into this world awaken us, the ones who are sleeping in the deep sleep of attachment. They come to awaken us, and They tell us, "You should do the work for which you have come into this world. You have not come here to live forever. You are like a traveler, and this is an opportunity which you have been given to do the devotion, so you should get up and you should do your devotion."

Dear Ones, I can give you many more examples, I can give you more quotes of many different Saints. All the Saints have talked about death. They have even said, "We do not know when the bell of death may ring."

Now coming to those people who make the prophecies and who talk about this. First of all, I would like to thank those dear ones, those people, who had concern for my health and those who showed their sympathy towards my health. But Dear Children, even the small children would think twice before saying things like this – those who talk about my leaving. Those who talk about my leaving, do they think that they will live in this world

forever? Do they think that they will not leave this world? How do they know if they will go after me or before me?

Dear Children, if a satsangi can carry his own burden that is more than enough for him. Those who say that they are carrying the burden of the Saint, that they are sharing the sufferings of the Master, they are in the great mistake. Dear Ones, I can tell you this thing for sure that such people are hungry for name and fame, and only so that people may praise them do they make such statements and say such things to the people in the sangat.

With the grace of God Sawan and with the grace of God Kirpal I saw in my within both of them as great Gods. And even outwardly also I saw them as God. And I never saw or heard either of Them making any prophecy or saying things about any other person leaving: "He will leave at this time," or "He will leave at that time." Nor did They talk about Their own leaving. In fact, Master Sawan Singh Ji used to say those who make the prophecies or those who say these kind of things, they do that only for the fact that they are craving for name and fame, only so that the other people may come and praise them. And He used to say that we should never believe in such prophecies because it is the mean people who make the prophecies.

Maharaj Kirpal had given the program of Satsangs in various countries. And I know at least about Ghana, that He had made the program to go there [in 1972], but He left the tour and He came back [to India] and He did not make any prophecy. He did not tell people that He was going to leave soon.

Many times in the Satsangs I have said that whatever pain and happiness, whatever comforts or discomforts, come to the Masters in the Will of the Lord, They always accept them and They do not make any excuses in going through the sufferings. They do not say, "But . . . ," and They do not say, "Why?" They always accept them gladly and lovingly. Even if They are going to meet with an accident or even if They are going to lose a lot after getting up from one place, even if They know that, still They do not avoid that time. They always live in the Will of God Almighty and They teach us the same thing. The Master lives in the Will of God and we should live in the Will of the Master.

Dear Ones, just imagine that if the Masters were to give such hints, or were to make such prophecies about leaving and all that – there are many dear ones, those who go within and who have been blessed by the Master with unbreakable love for the Master. So if the Masters were to make such prophecies or if They were to give such hints, do you think that those dear ones will live? They will die just thinking about it.

They will die from the grief of it. When Master Sawan Singh Ji left the body, many people got the experience that He was going to leave before He died, and about two hundred people ended their life [from grief].[1] Somebody jumped in the well, and somebody jumped in the river. [So] Master Kirpal did not let anyone know that He was

---

[1] *QUESTION: Maybe my question is not very important, but it is lurking in my mind for quite a long time. I read in a book that when Master Sawan Singh left the body, many of His disciples committed suicide; and I was wondering what happened to those disciples*. SANT JI: Master Sawan Singh was very strict and He was very much against those people who committed suicide. He used to say that those people who committed suicide will never be forgiven; Master will hang them. – from *Sant Bani*. Nov. 1982. p. 32

leaving. Not even Tai Ji who used to cook food for Him knew that He was going to leave. She was under this illusion that, "Now Master is perfectly all right."

Dear Ones, not everyone in the sangat is like a jackal. There are some tigers also. It is not [the case] that everyone who comes here or who goes on tour, or those who attend the programs, that they just come here and close their eyes and go without receiving anything. There are many dear ones in your sangat, in your group, who go very far inside in their within, but they do not show it off to the other people outside. They do not talk about all these things. Their humility is very unique and, in fact, you cannot even recognize them – that they are the ones who are going in the within. They do not talk about such things. They do not make such statements. And they always remain quiet. They are very humble.

Dear Ones, whenever I initiate anyone I put that soul in the jholi of Lord Kirpal and Sawan. They are the only Ones Who can share my suffering. They are the only Ones Who can take on my burden. There is no one else who can share my sufferings or who can take on my burden. However, if you would do your Bhajan and Simran I will have to carry less karmas. It will surely help me, and my health will remain better.

People had asked Master Sawan Singh, "It is written in your horoscope that You will live up to a hundred years, but it seems like You are preparing to leave now?" So Master Sawan Singh said, "Yes, if you will allow me to work without any disturbance, then I may live up to a hundred years. And if you will meditate more it will help me. Also if you will not write me letters in which you write about the worldly things, then it is possible that I may live longer." We know that Master Sawan Singh left ten years early. Similarly Master Kirpal went on saying this all His life long, "Meditate, meditate. Do not feed your body until you have fed your soul with the food of meditation." He also left fourteen years early.

Well, I am very thankful to the dear one who asked this question. It is good that he asked this question. No Saint has ever said that we will live in this world forever. All the Saints have said, "One day we have to leave this world, and we do not know when that moment will come when we will have to leave this complete world, this full world."

Suthra was a very fearless fakir and He lived a very long life. From the time of Guru Har Gobind until the time of Guru Gobind Singh He was there, and He used to meditate a lot and He had attained the highest status. He was a perfect being. We got many humorous things from Him.

Once it is said that He spent a night in some religious place. Over there a newly-wed couple came to ask for the blessing. (You know that when we get married we often go to the religious places to ask for a blessing.) So that newly-wed couple went there to seek the blessing. Usually people carry some sweets, some money, and things like that to offer to the deity that they worship. So when they went there, they offered some money on a plate which Suthra gave to the priest there, and the priest gave that newly-wed couple a blessing, saying, "May you live for four ages!"

When that couple turned towards Suthra for His blessings, "Look here," He told the bride, "You are going to die." And he told the groom, "One day you are also going to die." They got upset and said, "Well, *haiya fakira*, why are you doing this? Why are you

cursing us?" He said, "I am telling you the truth. This is what will happen. And for saying the false things, the untrue things, the priest is there whom we have given the money and he has given you the false blessings!"

So Dear Ones, one day we all have to leave this world. Everyone has to die. Those people who make the prophecies of other people leaving, they forget that they also have to leave this world. As long as Lord Almighty Kirpal will continue showering His grace upon me, and as long as He makes me do the seva for the sangat, I am very happy serving the sangat. *If you will do your Bhajan and Simran then definitely it will help me*. I would like to tell you that you should not believe in such prophecies. You should not believe in those people who make such prophecies. You should do more Bhajan and Simran. This is my only message for all of you.

I received a cable at the Ashram, a very long cable, and Gurmel read it, and the people there were affected by it. It took me many days to convince them that nothing like that is going to happen. And it had a very bad effect on the sangat also. So the dear ones should not make such prophecies. They should not talk like this; instead they should do more Bhajan and Simran. As a matter of fact, everyone should always be prepared, because it is always much better to leave whenever the call comes.

[At this point Sant Ji said, "Aacha," and stopped. He then asked Gurmel and Pappu to sing *Kirpal Yahi Sandesh Deta*.]

1997 June: Don't Make the False Excuses

Original Date: March 18, 1997

This question & answer talk was given on March 18, 1997, 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 opportunities to sing Their glory. First, He Himself created the yearning to meet with His Master in His within. Then after that, telling us about His yearning, He has created the yearning within us to meet Him, through His bhajans, through His words. How can we thank Him enough for all the grace He has showered upon us? We do not have the appropriate words through which we can thank Him for all the yearning He has created within us. In fact, when we vacate the nine openings and by doing the Simran, when we concentrate at the Eye Center and go behind the eyes, after connecting ourselves with that Sound which is all-pervading, only at that time can we express our gratitude to the Master for all the grace that He has showered upon us.

QUESTION: At work, frequently people give us gifts. We are worried by it, and we don't want to receive them. But when we want to reject them, people feel offended. How can we handle that situation, and what are its karmic implications?

[Pappu says to Sant Ji: "Actually there is another question which I think is similar to this."] Is the give and take between satsangis, either financial or physical, good?

SANT JI: Yesterday in the Satsang it was said that man has come into this world and he has to live in this world, and from the very beginning man has been living along with the

other people. So it is very important for us to get along with the other people in this world. We have to live in harmony and with the love of other people. We cannot live in this world comfortably if we go into the finest details of these kinds of things. We cannot live comfortably if we just go on splitting hairs. So if you are in a situation where people offer you a gift, and if you do not feel like taking it or using it for yourself, you may accept it from them lovingly, and then you may pass it on to somebody else whom you love.

The question is of greed. Do not be greedy and keep those presents with you. And also do not tell other people that you have received or you are receiving so many gifts from other people. If you will show off to people, if you will tell other people that you have received so many gifts, it would be like you are telling them that they should also give you the gifts. It is a way of telling them that you like receiving gifts. So don't do that. If anyone gives you a gift, you can give it to someone who really needs it. And also, it is of no use to give or pass on that gift to someone who already has so many gifts or so many things like that.

As a matter of fact, there is a deep secret behind giving the gifts. Do you know with what expectations or with what hope that person is giving you the gift? And what karmas are involved in that? So the best thing in that situation is that you should pass that on to someone who needs it. The more you can abstain from accepting gifts, the better it will be for you.

The other question was about the give and take between the satsangis. In response to this, I would like to tell you one very interesting incident which happened in the lifetime of Guru Gobind Singh between two disciples. There were two disciples of Guru Gobind Singh by the names Lohara Singh and Allam Singh. They got involved in some dealings of give and take between themselves. Lohara Singh asked for some money from Allam Singh to do some business, and he said. "We do not need to do anything in writing, we do not need to write an agreement on paper because our Master is there in between us, and He is the witness, He is the guarantee." Some satsangis are very innocent, they are naive, and they understand that every satsangi or every person who comes to the Master has the same amount of faith as they have. But every person who comes to the perfect Master has his own background, and his faith and devotion for the Master also depends on the background of his past karmas. Those who have had a very good background, those who have had very good karmas in the past, when they come to the Master, they understand His greatness, and they sacrifice everything at the feet of the Master. Their faith in the Master is so much that if anyone asked them to do anything in the name of their Master, they would do it at once.

So like that, Allam Singh was a very innocent, a very faithful disciple of Guru Gobind Singh. So when Lohara Singh said that the Master is our guarantee, then Allam Singh gave him the money, having faith in his Master. After Lohara Singh was supposed to give that money back to Allam Singh, and when he did not return it, whenever they would meet in the Satsang, Allam Singh would ask Lohara Singh to give him the money, and Lohara Singh would always make one or another excuse. When it became too long a time, when it became too much, and when Allam Singh went on insisting for the return of his money, once Lohara Singh even frightened him by saying, "What is wrong if one

disciple of the Master takes the money of the other disciple of the Master? We are brothers in faith, and there is nothing wrong if I have taken your money."

Now when Guru Gobind Singh heard that, He thought, "This is a great injustice. It is not a good thing between the disciples." He asked Lohara Singh why he was doing that. Instead of confessing that he was doing a mistake, he said, "Well, I am just following what You have written in the Bani. Because in the Bani it is written, and the first part of that verse says, 'There are many in this world who take other people's things, and after taking, they just refuse to pay back.'" So Guru Gobind Singh Ji said, "You should read the second part of that Bani also, which says, 'Those who take the things from the other people and refuse to pay them back, they are the foolish ones.'"

Now it was very difficult for Lohara Singh to admit that he was a foolish one in front of the whole sangat. But still, he looked at the sangat and he said, "You see, Master, all these people are sitting here, all the sangat is sitting here. The first part of the Bani is applicable to me, that is for me. And the second part of the Bani can be acceptable to the rest of the people." So it is much better if we can avoid the give and take or the financial dealings between the satsangis.

Master Sawan Singh Ji used to caution the satsangis regarding the give and take of money. He used to [warn] the dear ones from doing that. He used to say that it is a very dangerous dealing, because when the person who has borrowed the money is not able to return the money on time, then people start talking about their being disciples, and they say, "You see that he is a disciple of the Master and he has taken my money." So that brings a bad name to the Master also.

If the money is not returned on time, which sometimes happens when you borrow the money – sometimes it is very difficult to pay the money back on time – so when that happens, then the love between the disciples finishes.

Many dear ones come to me asking my permission to do business together. I never approve of that, I never give them the permission, because I tell them, "You see, dear ones, today you love each other, but tomorrow when you will get into the business together, then you will become the opponents of each other. You will fight with each other, and then it will not be a good thing. So it is much better if you do the business alone, individually."

There is so much more which I can say in response to this question, but lovingly, I would like to advise all the dear ones that it is much better if all the satsangis would stand on their own feet, and the more they can abstain from borrowing from other people, the better it will be for them.

You read in the history of Master Kirpal Singh how in His life, He never accepted a bribe. Even though His family always pressured Him to take the outside money or the bribes, He said, "No, I will never do that, and even if you don't want to give me anything for my own expenses, that is fine. I will limit my expenses, but don't ask me to accept that kind of money." So because He did not accept the bribes, once it so happened that He did not have any money left. He was left with only two rupees, and there was still one more week before He was going to get His salary. He did not borrow from anyone, even though at that time there were many people in the sangat of Master Sawan Singh who

used to go to see Master Kirpal Singh, but still He did not borrow from them. He did not get into any kind of dealings with them. He preferred to just buy chick peas [to eat], and He passed His whole week just on two rupees.

We should learn from His example. He used to say that when you take anything from a satsangi or a non-satsangi, when you borrow anything from anyone, in the morning when you sit for the meditation, you don't meditate: you remember the person who has given you the money. So it does affect your meditation if you are dealing with anyone, if you have borrowed money or if you have taken money from anyone.

Master Kirpal Singh was a shining star in this world. In the bhajan it is written, "He who is controlled by greed is like a star which does not have any light in it." We people do have the human form, and we look like the other human beings, but because of the greed, we are like that star which does not have any light in it. But Master Kirpal Singh was that shining star which was above greed and was not affected by it.

QUESTION: How can one get rid of the habit of smoking if one is addicted to it and has got depression because of the lack of nicotine?

SANT JI: Well, Dear Ones, it is a very interesting question, and I feel like laughing a lot in response to this question. [Sant Ji chuckles] The people who are addicted to any kind of addiction, be it smoking or anything else, they have made many stories which suit them. They convince their family members, they convince their friends and the other people near them, and instead of confessing that they are involved in the bad habit, and instead of making the efforts to give that habit up, they have made many comments and stories which suit them and which convince other people that what they are doing is the only way they can live their life.

There was an initiate of Master Kirpal Singh, and I feel very sorry talking about this. Master Kirpal Singh went and stayed in his home two times, along with many other satsangis. One of their sons got into the bad habit of drinking wine. It is very easy to get into any kind of bad habit but very difficult to give it up. So he became so much addicted to wine that it affected his body, and his body started becoming weak. About twenty days ago, the family brought that boy to me. He had formed this story: he had convinced his family that he was not drinking the wine by himself; it was some hidden power who was making him drink the wine. So the family believed in him and they brought him to me and they requested that I should release him from that hidden power.

I told him, "Look here, O Dear One, if that hidden power is bringing the wine and making you drink that wine, then I will guard against that. I will even be there in my hidden form and I will not let that hidden power come to you. But if you are paying for the wine, and if you are sending someone to bring the wine for you, then I am sorry, it is not my responsibility. But if there is some hidden power who is making you drink the wine, then I will stop that power from coming to you." So when I told him that he laughed, and he said, "Yes, it is my mistake, it is my fault. I am addicted to the wine, and I do it myself."

So this is what happens to people who are addicted to any kind of thing. In order to justify themselves, in order to justify their addiction, they form such stories that if they don't use that, or they don't smoke, or they don't drink, this thing happens or that thing

happens. This is only to convince the other people; this is only to justify their bad habit. They do not make any efforts to give their bad habit up.

Dear Ones, I had a friend in the army. He would lie down very peacefully in the morning on his bed, but then all of a sudden he would light up a cigarette, and then he would start coughing, and then he would become very restless. So he would cough and he would become restless only after lighting up the cigarette. So I used to tell him, "Why don't you just leave your mother alone." (I used to call the cigarette as his mother.) So that friend of mine, whose name was Yosalam, instead of confessing that it was his bad habit, he also had made this couplet to justify that what he was doing was right. He used to say that there was a Sikh who went to the heavens, and when he got to the heavens, he was asked if he had brought any tobacco with him. The Sikh replied, "No, I didn't use the tobacco, because not even the horse of my Master entered the field of tobacco." Yosalam said that the man was sent back from the heavens because he did not have the tobacco with him.

Sugandha Puran is one of the eighteen Puranas; it is a very precious Purana. In that Purana, all of the herbs are mentioned. So in that Purana, Brahma was giving the knowledge of all the herbs to Rishi Narada. So after telling him about the qualities and the properties of all the herbs, when Brahma came to the herb of tobacco, Brahma said that no one will use this herb in the Golden Age, the Silver Age, or the Copper Age. But when the fourth age will come, the Iron Age, then people will consume this herb a lot.

Brahma told Narada, "In the Iron Age, people will do a lot of religious deeds, they will do a lot of austerities, and they will do a lot of japas and tapas, and they will give a lot of donations and things like that, and they will do many good deeds. But because of their use of tobacco, all their good deeds will be reduced to ashes; all their good deeds will finish, just because they will also consume, they will also use this tobacco. If any Brahmin who has learned a lot and who is a scholar, if after getting all the knowledge, if he will use this tobacco, he will become a pig, or he will be incarnated as the pig of the village. And those who will give him any donations, those who will give the donations to such a Brahmin, they will also be incarnated as a pig."

There is another Purana called Naskit Puran, written by the Naskit Rishi out of the eighteen puranas. It is said that Naskit Rishi had the knowledge of many of his previous births. So he has written that those who consume the tobacco, they will be born again in this world in the form of the jackals. And all night long they will go on howling in the jungle.

Kabir Sahib has said that those who use the hemp plant, those who drink the liquor, those who eat the fish, and those who are addicted to the drugs and other things, even if they do all the good deeds like donating, and even if they go to the places of pilgrimage, all their good deeds will be of no use. They will not be counted anywhere if they are using all those things which were mentioned earlier.

Guru Gobind Singh Ji was going along with some of His disciples. He was riding on horseback, and after reaching a certain place, as they were approaching some field, the horse stopped and did not want to go any further. So Guru Gobind Singh asked His disciples to go and find out what the reason was. So they told Him that there was a tobacco field there. So not even the horse of Guru Gobind Singh wanted to go into the tobacco field. So Guru Gobind Singh Ji cautioned His disciples. He said that they should

never use tobacco, and in fact, "He who will use this, he who will consume the tobacco will not be my disciple."

There is a state of Sangli near Bombay, and the king of that state of Sangli was an initiate of Master Sawan Singh. Once, upon his invitation, Master Sawan Singh visited the State of Sangli. So the King of Sangli, took Master Sawan Singh to show Him all the land he had. So he showed Him where his lots of land were, where different kinds of things were growing, but when they reached the lot where the tobacco was growing, Master Sawan Singh did not put His feet in that lot of land. He said. "When the horse of my great Master, Guru Gobind Singh, did not enter the field of tobacco, how can I go there?" So there are two things which we learn from this incident of Master Sawan Singh. One is that we come to know how much respect and appreciation Master Sawan Singh had for the Master Who had been in this world previously, how much love and respect He had for the earlier Masters. And the other thing which we can learn from this is that when Master Sawan Singh did not enter the land where the tobacco was being grown, we should not consume that – satsangis should never allow the smoke of the tobacco to go in their body.

Dear Ones, now even the doctors have proved and they have cautioned us, they have told us how many diseases we can get by smoking. And in many countries, they have banned smoking tobacco in public places.

Well, even in the city of Delhi they have put this prohibition on smoking tobacco in public places. This place where we are sitting is in the state of Haryana, where there is a total prohibition on liquor. So there was a cartoon in one of the newspapers very recently about a guy, one of the kind of people who justify their addiction by saying one or another thing. So there was a cartoon and he was holding a cigarette in one hand and a bottle of wine in the other hand, and the cartoon said, "If you want to smoke cigarettes, come to Haryana, and if you want to drink wine, go to Delhi."

Baba Bishan Das, from Whom I got the secret of the first Two Words – and I am ever grateful to Him, I am ever indebted to Him, because He laid the foundation of my life – He used to tell this joke. He used to say that there was one donkey in a tobacco field, and he was picking up the grass and eating the grass and not touching the tobacco leaves. Someone, who saw him picking only the grass and not eating or touching the tobacco leaves, asked him, "Mr. Donkey, why is it that you are not eating the tobacco leaves? Why are you only picking up the grass?" The donkey replied, "Well, I have heard that those who use tobacco, those who smoke tobacco, they become donkeys in their next lifetime, and I am already a donkey."

Dear Children, ever since this Creation was created, God Almighty has been sending the Rishis, Munis, Masters, Saints, and the Prophets into this world to put the limitations and to give us the knowledge of the things which are healthy for us, which are good for us. And through Their scriptures, through Their books and through Their words, They have given us the knowledge of those things which we should use and those which we should not use.

Those Masters have said this aloud, They have said that if anyone has gained anything from drinking wine, or from smoking tobacco, or from eating meat, or by gambling, or by any of those kinds of bad deeds, they should come and tell us. You gain nothing from

consuming the liquor and smoking the tobacco. Of course, you do lose your body, you do lose your glory, you lose your money, and also people criticize you because that is a bad deed which you are doing.

The questions of all the dear ones were very good, very beneficial, for the whole sangat, and I hope that we the satsangis will try to give up all the bad deeds, all the addictions. We should not make false excuses, we should not form false stories, to justify our addiction; instead we should make the efforts and give them up.

The reality is that when the Master gives us the Initiation, He sits at our Eye Center in the Form of the Shabd, and He does not leave us until He takes us back to our Real Home. The Master proves this: that He does not leave us until He takes us back to our Real Home, in our lifetime itself. So the place where the Beloved Master is residing, if we put the liquor in there, if we put the tobacco smoke in there, do you think that we are being respectful to the Master? It is like insulting the Master. So we should make our life purer, because when we will make our life purer, only then will we progress in our meditations.

1997 July: He Takes Care of Every Need

Original Date: March 22, 1996

This question & answer session, was given March 22, 1996, at the S.K.A. Retreat, near Sampla, India.

QUESTION: Master, I have this doubt of whether You have said that no initiate of Yours returns to this plane after leaving the body in this life. Please clear this up for me.

SANT JI: Salutations unto the feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have had mercy on us, Who have showered grace upon us and given us the opportunities to sing Their glory.

Dear Ones, no teacher wishes from his heart that his student should fail in the exams and repeat the classes again and again. He cannot be called a teacher if he wishes that his students should repeat the class again and again. But the student who does not obey the teacher, just consider, whose fault is it? Is it the fault of the teacher or the student?

Dear Ones, I was a teacher of the signals [in the army], and if I found any weak student, I would explain to him again and again, and eventually he would pass.

I am not the only one who says that my initiates will not return to this plane. All of the perfect Masters, the Param Sants, Who have come into this world in the past, They all have wished, They all have said that no disciple of Theirs would come back into this world of suffering, because what is there on this plane except for the sufferings?

Kabir Sahib said, “What can the poor Master do if the disciples have faults in them?” If you blow air in the hollow bamboo, it doesn’t stay there, so where is the fault? So if the disciple is not cooperating with the Master, if he has turned his back toward the Master, what is the fault of the Master?

I will repeat the words of my beloved Master in response to this question. And that is enough for the sangat. Dear Ones, he who has gone in the within and seen the glory of his Master in his within, for him it is very difficult to live in this world after his Master has

left this world. And when he is asked to do the work, when he is asked to give out the message of the truth, it becomes even more difficult for him to do that. After the Master has left this physical plane, he understands himself as the sinner one, and he thinks that whatever breath he is taking is a sin. The way the Master makes him understand, the way the Master convinces him to do the work after He has left this physical plane, that scene is worth watching.

Dear Ones, Bhai Sunder Das, whose stories you have read in the book written by Mr. Oberoi, had attended that Satsang in which there were twenty or twenty-five other people also in the sangat of Baba Sawan Singh. Feeling much pain and becoming very emotional, Master Sawan Singh had said, "What can I say about how much the souls are forgetful?" Many initiates of Guru Nanak are also sitting here, and even that person who had made the sons of Guru Gobind Singh get arrested by the police and who was the cause of the burial of the sons of Guru Gobind Singh in the wall, even he is sitting here in the Satsang." Master Sawan Singh said that in one of the Satsangs.

So suppose fifteen or twenty dear ones are sitting in the Satsang and our Satguru says something like that, how would we feel in our heart? Bhai Sunder Das said, "All the dear ones who were sitting there were awestruck; they all wondered: have we done so many faults?"

Dear Ones, I came to Sant Mat at a very young age. I got many opportunities to spend time in the company of Master Sawan Singh. And from Baba Bishan Das, from whom I got Initiation of the first Two Words, I heard a lot. Baba Bishan Das used to say, "With every soul, the Negative Power has attached His agent, the mind." Baba Bishan Das used to call the mind as the bull of the timber market. The bull always goes in the direction where you don't want him to go. So that's why he used to call the mind as the bull of the market.

Even though all of these things have been said, still I don't believe in them. Because my beloved Master put His hand on this chest, and He said, "It is my work to liberate, and I will liberate all those who will be initiated by you." And up until now, He has been keeping that promise.

You may ask Gurmel Singh how much forgetful his grandmother was. But still, both Master Sawan Singh and Master Kirpal came to liberate her soul. A few days before she left the body, she said, "Both the Masters have come to take me." She was very forgetful, and she did not do the Simran. Even though she was initiated, but still, she did not do the Simran. The family members tried to force her to do the Simran and remember the Form of the Master, but it did not work. I told them that they should not bother with her; it is the work of the Master, and He Himself will take care of her.

The beloved Masters showered so much grace upon her, and They created such a will for her that within a few days everything changed for her. After that, she would oppose if any non-satsangi would come near her, but when any satsangi came near her, she would talk very loving talks about the Master with him.

When Master gave her the darshan, at that time, Nirmal, her son, had to go to Bombay. So I asked him, "Next time she has the darshan of the Master, she should ask the Master when she will be taken." So on the following day when she was asked to ask the Master

when she would be taken, she replied, "He doesn't speak." But the day she left the body, He told her that she was going to leave.

It is very important that no non-satsangi should be around the person who is leaving the body. The satsangis should be around that person, and they should create such an environment – they should sing the bhajans and then you can see what kind of Will the Master creates and how He showers His grace.

Those who do not say before leaving the body that they are being taken up by the Master – because not everyone has the orders to say that they are taken by the Master – they are protected in the end. In the relationship of the Master with the disciple, it is not true that the Master does not take care of, or protect, the souls.

QUESTION: Beloved, I was very fortunate to spend some months with Master Kirpal Singh in India. I was surprised to see disciples ignore the requests He made. Over the years, I have witnessed this in your mission also, when disciples have requested and persuaded You to change Your Will to comply with their wishes. My question is: At what cost is it to You when this occurs?

SANT JI: [Sant Ji chuckles] You can think about this yourself. You see that when we are a child, at that time we do certain things which are not good for us. We put our hand in the fire, we try to catch a snake, and things like that. Since it is the responsibility of the parents to make our life, they always try to keep us from doing those things, because the child is an ignorant one; he doesn't know what is good or bad for Him. But the parents have the knowledge and they know what is good for the child. So they try to explain to the child why he should not be doing those things which he is doing. Sometimes the child gets upset and then he becomes sad.

In the same way, if the Master were to work according to the wishes of the disciples, He could never liberate the souls, no matter how many births they take. Because the disciples ask for worldly things, which are not permanent. They are the forgetful ones, and the Master knows everything.

The Master knows better than us. And from the court where you get everything, even without asking, what is the need to ask for anything? Even though I never asked any worldly thing from my Beloved Master, but still, I can say there was no worldly thing, there was nothing which I was not given. He took care of all my needs and even now, when He is not on this physical plane, He is still taking care of me. I remember how He used to tell the people, "You should take care of my Sadh." Even now He is taking such good care of me, and He is providing me with everything I need.

Dear Ones, he is not a disciple, he cannot be worthy of being called as a disciple of the Master, who tells or who wishes that the Master should work according to his [desires]. He should always be making this prayer, he should always be requesting to the Master. "O Master, may I always live in Your Will."

The reality is that we do not know what is good for us, whether riches are good for us or poverty is good for us, or sickness is good for us, or good health is good for us. We do not even know whether the pains are good for us or the happiness is good for us, even though outwardly we all seek the happiness; we all ask for the comforts. But we do ask for the happiness, even though we don't know what is good for us. So Dear Ones, when

we do not know what is good for us, then why not remain happy in His Will? Why not bow down to Him and His Will?

Two people came to see beloved Master in my home. And they had to return soon, because they were in the service. But Master told them not to go back. It was very hard for them to accept that, because they were very afraid of their officer. Later on we found out that the bus which they would have been riding on met with an accident, and no one in that bus was saved, or if they were saved, they had very serious injuries. Then they realized that Master wanted to save them, and that is why He told them not to go on that bus.

There are many hymns written by Guru Arjan Dev Ji Maharaj in the holy *Guru Granth*. And you may read them and you will see how much love and how much faith He had in His Master. He said, "O Lord, Your Will is very sweet. Nanak asks for the Naam."

Dear Ones, you know that the disciple who is close to the Master and who does the meditation is always opposed by the other people. Master Kirpal Singh also had to face that opposition. One person wrote many letters, and he posted those letters from different places opposing Master Kirpal Singh. And many other times He was criticized, but He did not say anything to Master Sawan Singh, even though He continued seeing Him. One day Master Sawan Singh told Tai Ji, "I don't know what His heart is made of; He does not say even a word, even though He is so much opposed." So why did He not react to the opposition that He was getting from people? Because He knew that everything is happening in the Will of the Master. The Master knows everything, and He accepted the Will of the Master. So Dear Ones, when He accepted the Will of the Master, Master Sawan Singh also did not hide anything from Him.

Dear Ones, I say this from the depth of my heart. If I were to impose my wishes, the wishes of my heart on the Master, I would not have started doing this work of giving the Initiation. I would not have done the seva in His mission. Because I had done the devotion in such a way that I suffered hunger and thirst. I did the devotion thinking that I would get peace, that I would always remain connected with God Almighty. I did not do the devotion for doing what I am doing now, because Master Kirpal had told me everything that He went through. Whatever happened with Him, the same things are happening with me, also. I always wanted to run away from this, because I was hearing from Him, what He was going through.

Dear Ones, remaining hungry, I have spoiled the taste of my tongue. I have never tried good foods, I have never tried wearing good clothes. And there is no question of me watching any plays or any games or any other kind of entertainment, even though in my father's home where I was born and where I was brought up, there was no dearth of anything. There was no lacking of the love there, there was no lacking of the money there. My father did so much, wishing that I would find my heart in my home and that I would remain attached there.

Dear Ones, when I go abroad to do the seva of the dear ones, no one can say that they have seen me wandering or visiting the beaches or doing the sightseeing in the cities and like that. Pappu has been with me for a very long time, and he does not need to spare me; if he has seen any worldly thing in me, he can say that to my face. If he has seen any worldly thing or if he sees any taste of the food, or any plays or games or things like that,

he can say that to my face. I always say that the people who are traveling with me, who have been with me for so long, if they have found anything in me like that, they can tell that to me to my face. Or I will tell them what they have been doing, because I have seen them doing so much. But who can say anything regarding me, because I have not done anything like that, and they haven't seen any worldly thing.

I do have a habit which I try to give up, but so far I have not been successful in doing that. And that is that I try to help the dying people. If anyone is going to do an abortion, I try to help that person so that the abortion doesn't happen. Many times in doing that, I have even had to sell my property to help the people. Sometimes I try to make the efforts to give this habit up, but still I have not been successful in doing that.

QUESTION: Master, at the beginning of Your mission, You used to say that the Master does not necessarily come at the time of the disciple's death, that He would come depending on the disciple's behavior. This made me feel a little confused, because at the time of the Initiation, we are given the warranty that He will come at the moment of our death. Could you clarify this doubt? Thank you.

SANT JI: [Sant Ji chuckles] Well, you don't need to be sad. In the answer which I gave for the first question, this thing is covered; this thing is answered.

Well, Dear Children, all of your questions were very good. Sometimes in answering some of the questions I become emotional. I can't control myself, and I get swept away in the emotions. But the reality is that I am speaking as He is making me speak. And I do know this fact that on my back, on my head, that great Power, Beloved Lord Kirpal, is there. He has been protecting me, and He has been protecting everyone. And as He had told me that He will be responsible for the people who will receive the Initiation from me, so that is why I know that He is protecting me, and that He will protect all the dear ones who are initiated. That is why after giving the Initiation, I become worriless, because I know that He on whom there is such a great power, Master Kirpal, that He does not need to worry about anything. He has been showering grace upon us, and He will shower His grace upon us.

Once a girl was singing a bhajan in front of Master Sawan Singh, which said that the owner of the sangat will liberate us Himself. Master Sawan Singh Ji said, "You should not sing that bhajan, because if you will sing that bhajan the sangat will give up meditating." [Sant Ji chuckles] It is your work to do the Bhajan and Simran, and you should do your meditations. If the Master will take you Himself, if the Master liberates you Himself, then you will feel much pain. But if you will do your Bhajan and Simran, then it will become easier for you to go along with the Master.

Then there was another woman who started singing this bhajan, which said that, the Master will Himself take me, the one who is weeping and crying with the pain. So the dear ones are also like this, and when the dear ones make such requests, when they sing such bhajans for the Master, the Masters also tell us the reality in Their own strict way.

1997 October: Give First Priority to Meditation

Original Date: February 17, 1996

This question and answer session was given on February 17, 1996, at the S.K.A. Retreat near Sampla, India.

QUESTION: Master, could You please talk about the Master-disciple relationship before one has manifested Your Radiant Form inside?

SANT JI: Salutations unto the feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who showering Their limitless grace upon us, the separated souls, the forgetful souls, the souls who are being drowned in this ocean of life. Graciously They chose us, They found us, and They have united us and have made us do Their devotion.

Dear Ones, the reality is that when we turn our face from the passions and the indulgences of this world, when we rise above the nine openings of the body and go within, the experience which we get over there can be understood and can be had only by our soul. Our mind and intellect cannot have any understanding about the experience which our soul gets over there.

When the soul tastes the nectar of love over there, then she becomes absorbed, she mingles in that love, and this question of what is the relationship between the disciple and the Master is answered by itself over there. Before that we always remain involved in our mental pursuits. We always go on thinking: "How would the Master have given me the Initiation if I had not gone to receive Initiation from Him?" or "If I had not known about the Master from a certain person, how would I have come across the Master and how would He have given me the Initiation?" We always remain the mental wrestlers and we always remain involved in our mental thinking.

After reaching her destination, the soul herself comes to know what is the relationship between her and the Master. And then she also understands what the job of the Master is and how the Master has been given the job by God Almighty to search for His souls and how going to different places, the Master searches and finds His lost souls. For the perfect Master distance does not make any difference, and also the caste of the person, or the place, or the other things do not make any difference to Him because He has been given the job by God Almighty to collect His souls. He goes to far and near places, He cuts all the attachments and all the bonds, and He finds His lost souls.

He Himself searches for His souls. Either He Himself goes to that soul or He Himself makes someone as a medium, as a means, through which He calls that soul toward Him.

Sometimes the representatives also wonder how to make the decision, how to decide if a certain person who is asking for the Initiation is ready for the Initiation or not – even though they are told the basic requirements, and that if anyone fulfills these basic requirements, then you can convey the Initiation instructions to them. But the reality is that unless God Almighty sits within a person, unless He creates the yearning within them to do the devotion of God, and unless He Himself moves the key within them, no one can come to the Master and ask for Initiation.

The representatives are told on the outer level to decide about the person, whether he should be given the Initiation or not, because they have still not reached that place where

they can, looking at the person, easily say if that person is ready for the Initiation or not. It is like not all the clouds have the rainbows in them. Rare are the clouds which have the rainbows in them. In the same way, Masters are the only Ones who, looking at the forehead of a person, can say if he has been encouraged and inspired, if he has been chosen by God Almighty to do His devotion or not. When any person comes in front of the Masters, They can easily tell if that person is ready for the Initiation.

Guru Ramdas said that only he on whose forehead that Word of God is written comes to the Satguru. Only the Saints can read that Word which is written on the forehead of a person who is going to be initiated or who is supposed to get the Initiation and do the devotion. Otherwise in the within, how can you recognize the souls? Saints are the competent Ones, and They are the only Ones Who know how to read that Word which has been written on the forehead of the person.

That Word is not written in any worldly language, in any worldly script. In the army I got the opportunity to cremate many dead bodies, and over there we would [sometimes] find a special kind of sign on the forehead of the skulls of the dead bodies. At that time, since I did not have any knowledge of that Word, we used to have our own estimates about that special sign or that special Word, but when I came to Beloved Lord Kirpal, and when He made me competent in reading that Word, then I came to realize that the dead bodies which I had cremated, some of them also had had that Word which God Almighty puts on the forehead of the chosen souls.

So Guru Sahib said that those on whose forehead that Word of the Lord is written come to the Satguru, and Master lights up the lamp of knowledge and removes the darkness of ignorance from within such a soul. Only those in whose forehead that Word is written, that grace of God is written, come in contact with the Master, and the Master lights up their lamp of knowledge. He gives them the Naam and He removes the darkness of ignorance. You know that when there is all light within, then you can see all the things very clearly. Once your within becomes illuminated, then you are able to search for and you are able to find that precious treasure, that gem of Naam, which cannot be stolen by anyone, which cannot be burned by any fire, which cannot be taken away by anyone. So that is why Guru Sahib says here that unless God Almighty writes that Word on your forehead, you cannot come to the Master and cannot remove the darkness of ignorance and cannot get the gem of Naam.

Nanak said, “O Nanak, by meditating on the Naam, one realizes God Almighty.” So after getting the Naam from the perfect Master, we do not have to just keep it, we have to work hard on it, we have to meditate upon it. Even in the worldly work, we need to work very hard if we want to progress, if we want to gain anything. In the same way, Spirituality also demands a lot of hard work. For years, you have to work very hard. So after receiving the Naam from the perfect Master, you don’t have to just sit upon it, you have to meditate upon it and work very hard for it.

Dear Ones, it is the responsibility of the pilot to take the people who have boarded the plane to their destination, and there is no doubt in the fact that once you have gotten the Naam from the perfect Master you will be liberated, you will be taken across. But who are the brave ones? Only those who meditate upon that Naam. They gain the pleasure of the Master and please the Master very much, if they do their meditations.

QUESTION: Master, I just want to make sure I understand something. The Simran is the only medicine to improve our lives and by doing it, love for the Master develops. Is that right?

SANT JI: Often you may have sung this bhajan, that "*Kirpal gives only this message, And even the wind tells the same thing: that lf you keep on doing the Simran the destination will come to you by itself*," So Simran is the only medicine for all the sicknesses, and Simran is the only thing which will take you to your destination,

Also in the bhajan of Guru Arjan Dev Ji Maharaj you sing: "Do the Simran of God Almighty with your every breath so that the worries of your mind may come to an end," He says you do not know what is going to happen and you always keep worrying about it, and in order to remove those worries, or to remove all the other difficulties, you should do the Simran with your every single breath. Don't let even one breath go without doing the Simran. When you breathe in, do the Simran, and even when you breathe out, you should do the Simran. Guru Arjan Dev Ji Maharaj said that the Formless Lord is present within every Simran.

QUESTION: When leaving off Simran and beginning Bhajan practice, if one feels one is being pulled down, and hearing the Sound Current becomes difficult, can one leave off Bhajan practice and repeat the Five Names again, until one has returned to the Light again? Or should one stay with Bhajan practice only and attempt to deepen one's meditation in this way?

SANT JI: Dear Ones, the reality is that the dear ones don't understand the importance of doing the Simran. If you were to do the Simran all the time, whether you are sitting or standing, walking or talking, even if you are in the toilet and you are doing the Simran, then when you will sit for the meditation, you will not have to struggle with the Simran. If you have completed the course of the Simran by doing the Simran at other times, then what will happen? The moment you will sit down for the meditation, your body will become empty, you will rise above your body-consciousness, and your attention will go straight to the Eye Center into the Light. Then you will not have to worry about doing the Simran, because you would have already completed the course of your Simran, and then you will also start hearing the Sound Current. Unless you have completed the course of Simran, even if you are able to bring your attention to the Eye Center, even if you are able to hear the Sound Current, that Sound will not pull you up because of the lack of Simran. And you may feel that somebody is pulling you down. No one is pulling you down; it is only because of the lack of Simran that you are not able to hold your attention at the Eye Center. So that is why, it is always suggested that you should do the Simran all the time, so that when you sit for the meditation, your attention may go right up to the Eye Center into the Light.

Dear Ones, the magnet pulls a piece of iron toward itself only when the iron comes within range of the magnet. Even though the magnet is still powerful, but unless the iron comes in the range of the magnet, it does not get pulled by the magnet. In the same way, once the iron gets in touch with the magnet, it can be removed only when you remove it; otherwise, by itself, it cannot be removed from the magnet. In the same way, when the soul, after doing the Simran, concentrates and goes in the range of the Shabd – because the Shabd is coming from above our head – so when the soul goes into the range of the

Shabd, then the Shabd Himself pulls the soul toward Him. Until we concentrate, even though we may hear the Shabd during the day, or when we are walking or doing other things, we may still hear the Sound, and also during the night time, we may hear the Sound, but unless we have concentrated at the Eye Center, that Shabd does not pull our soul up. But we should keep doing the Bhajan practice after doing the Simran. We must every day sit in the Bhajan practice and listen to the Sound Current.

QUESTION: Dear Master, how can we best make and keep our hearts like iron?

SANT JI: We require meditation in order to make our heart, our within, strong like iron. Often I remind you of the words of Beloved Lord Kirpal, and once again I will repeat those words, as He used to say, "Just as we need good food for the nourishment of our bodies, in the same way, we need the meditation for nourishing our souls." If we eat good quality food and fruits, we make our bodies very strong and healthy. In the same way, if we keep giving the food of meditation to our soul, our soul will also become very strong.

The reality is that if we keep ourselves away from doing the sins, if we keep ourselves away from indulging in the pleasures, then our heart becomes very strong. When we indulge in the pleasures and we do the bad things, our sins make us weak from within. A weak heart is like a gourd, and our sins, our bad deeds, go on frightening us from our within.

A weak-hearted person will criticize and will be jealous of others, because a weak-hearted person cannot stand somebody else being praised.

Since the heart of the Saints is strong, that is why They even accept and forgive Their critics. They never respond to Their critic in the tone of criticism. Either They respond in love or They just laugh at the criticism.

When, with the orders of Aurangzeb, the Mogul Emperor, Sarmad was being executed – you know that when someone is being hanged, then his head is covered with a piece of cloth – so when He was being covered with that hood, He said, "O dear one, I recognize You in any form You come, and I welcome You." He said that because even in the person who was executing Him, He saw His Beloved Master, and that is why He said, "I welcome You. You come to me in any form You want."

You may read the histories of all the past Masters, Those Who were tortured by the rulers of that time. Some were thrown in the hot fire, some were made to sit on the hot coals, and some were put in the hot, boiling water. So you may read the histories of those past Masters, and you will find that They never got upset at those who were killing Them. Instead They prayed to God Almighty saying, "O Lord, kindly forgive them because they do not know what bad karma they are doing." They never cursed anyone for the bad deeds they were doing to Them.

We people are weak-hearted, and that is why if we have done any good to anyone, and if there is any misunderstanding between us and that person, see how we go on taunting that person, see how we go on blaming that person, and we always go on singing our own praises.

Dear Ones, there is a great secret behind this fact that the Masters never curse anyone, because the jiva is going to get liberation only after coming back to the same Master, only after coming back to the same door. That is why the Masters never curse anyone,

because the Masters know that this jiva is going to get liberation only after coming to Them. So that is why if They were to curse anyone, with which mouth could They ask for forgiveness for that soul from God Almighty? The jivas can say very easily, "O Master, forgive me." But how could the Masters, if They had cursed that jiva, pray to God Almighty to forgive that soul?

The Mahatmas Whose Inner Eyes are opened always say that the Light is the same, the practices are the same; They come back changing the bodies.

The soul is the same, and if the same soul comes back into this world again and again, that soul cannot be cut by any knife, it cannot be destroyed by anything, it cannot be burned in any fire. In the same way, the Shabd also can never be destroyed. The Shabd also comes back into this world again and again in different bodies, and it is the Shabd who connects us with God Almighty.

Guru Arjan Dev Ji Maharaj said that no matter in how many bodies a jiva goes, unless he comes to the Satguru, he cannot get the Naam. Once again he will have to come to the Satguru and devote himself to the meditation of the Naam, and only then will he get the liberation. So Guru Arjan Dev Ji Maharaj said that no matter in how many bodies we go, we will not get liberation unless we come to the perfect Master. When we will come back to the perfect Master, we will have to do the same thing – just like now we have got the Simran and we are asked to do the meditation. Only by doing the meditation can we get the liberation, so no matter how many bodies we go into, but finally, our liberation will happen only when we will come to the perfect Master and do the meditation of Naam given to us by Him.

QUESTION: Dear Sant Ji, unless I misunderstood You, during the last Question and Answer session, You said that loving husbands, wives, sons, and daughters is the love of the Negative Power. Yet You say that marriage is no bar to spirituality, and that we should love, appreciate, and respect our spouse. Also, we should love and care for children in a very special way. These seem to be two opposing views, and this has always confused me. Could you please clear this up for me?

SANT JI: We make all these loves as the love of the Negative Power because we make all these relations, we make all these loves as everything, and we forget our real goal, our real work of the meditation of the Shabd Naam.

Saints have been married and also They have been the renunciates, but Their teachings are the same. They have said that marriage does not interfere with Spirituality. The children don't say, "Don't meditate," the wife never says, "Don't meditate," or the husband never says, "Don't meditate." It is only because we go away from the love that we have difficulties with each other; we start fighting with each other. Master Kirpal Singh Ji used to say that if you throw a little bit of love in any family, that family will become like a heaven. So if you really love each other, will you not meditate more? Will you not meditate more if there will be love in your family?

Saints explain to us that we should live like a water fowl lives in water. You know that a water fowl lives in water, eats there, does everything over there, but whenever she leaves the water, she flies out with the dry wings. In the same way, we should be living in this

world, but we should give the importance, the first priority, to the meditation and to the Master.

Dear Ones, in the scriptures, the Rishis and Munis were ridiculed because they ran away from their responsibilities toward their families. They went into the forest, they ran away from their family responsibilities, but outside of the family they had to do the same things [to maintain themselves], and that is why they became the cause of people laughing at them.

What do most people do? They don't get married because they don't want to attend to the responsibilities, and instead they go on committing adultery with so many different people. If they say that they are not getting married because they don't want to get the love of the Negative Power, they are wrong, because instead of getting married, they are doing a bad thing, they are committing adultery, and they are adding to the burden which they have to carry.

That is why in Spirituality, in the Path of the Masters, marriage is not considered to be a bad thing. Because if you are married, then your mind will remain quiet, and you will be sure, you will know that you have everything. If you are not married, then always your mind will go on bothering you; you will always go on desiring other people, and in that way mind will always keep you restless. Guru Nanak Sahib said that rare are the ones, maybe one out of millions, who get the Bhajan or the meditation of the Naam of Lord. Rare are they who, without getting married, would remain in this world and get the meditation of the Naam and go back becoming successful.

Guru Nanak Sahib even said, "If you don't lose the vital fluid even in the state of the dream, only then you can be called as the brave one. Blessed is the life of such a person who does not lose his vital fluid, even in the dreams."

But what is our condition? We are married, but still in the state of the dreams, we go on doing the same bad things, and when dear ones tell me about that, I feel embarrassed.

So the question was about the love of the Negative Power. Our love becomes that of the Negative Power when we remain limited only for the family and the children, and we give up doing our devotion and our meditation. If we give the first priority to meditation, then the few days which we have to spend with our family, we will live with the family in a very easy way and also go back to our Real Home by doing the meditation.

You may have heard the story of Sringi Rishi many times, and once again I will tell you this story. Right from his childhood, with the thoughts of being a renunciate, he left his home and went into the forest and he started living there all by himself, and he would not eat anything. He would practice his meditation or devotion, and he would lick one part of a tree just once a day and that was all. So he would only live off the air, he would not eat or drink anything, and he became very famous. Now the king of that place, King Dasrath, did not have any children, so he asked the astrologists how he could have children. They said, "There is only one way: if Sringi Rishi comes and performs a yajna, only then there is a hope that you may get some children." So King Dasrath wanted Sringi Rishi to come into the city and perform the yajna, but Sringi Rishi was so much devoted to his practices that he did not want to come into the city. No matter what King Dasrath did, but still Sringi Rishi would not agree to come to the city.

So then King Dasrath announced a reward and one woman came forward and said, "I can bring Sringi Rishi to the city to perform the yajna." So King Dasrath told her to go and try. "If you will become successful in bringing him to the city, then you can have whatever you will ask for." That woman went in the forest disguising herself as a woman sadhu, and she stayed at a distance, and she observed what Sringi Rishi was doing all day and how he was living. She saw that once a day he licked a tree, so at the place where he would lick, she pasted some honey, and Sringi Rishi liked that sweetness very much, and instead of licking there once, he started licking there twice. So when the woman saw that, she put even more honey over there and then gradually some good, nourishing food, and gradually Sringi Rishi also started talking with that woman, thinking that she has all these nourishing and sweet things. So she presented halvah and some other good things to him, and when he started eating those good foods, he became healthier, he got the strength in his body, and then the woman was there, so they indulged, and as a result, many children were born.

After some time, that woman told Sringi Rishi, "Now it is too hard for us to survive in the forest because of the children, so we should move to the city." Whenever I tell this story, I always laugh – because the way Sringi Rishi came into the city carrying his children was similar to what most of the American dear ones do when they have several children. They carry the children, one is in a backpack, one is in the front; so like that, Sringi Rishi came to the city with so many children, and he performed the yajna. But somebody taunted him and said, "We have heard so much glory of Sringi Rishi, but look at him; he has so many children."

He was very brave. When he heard that taunt, he realized what a great mistake he had done. So he left that place and ran back to the forest and started doing his devotion there.

So what I mean to say is that even the great Rishis and Munis were not spared by this. So that is why the Masters always lovingly explain to us that we don't have to give up our families, we don't have to give up our worldly relations. We have to understand the reality of them. We have to understand how much we should get attached to them. We should not become attached to them; we should attend to our responsibilities. But our first importance, our first priority, should be the Master and the meditation. We should, while living with the family, remain detached from them.

Dear Ones, there is no need to be confused about this. Neither the children are bad, nor the wife is bad, nor the husband is bad. They all are very good, but we must understand the reality. We should understand Who is the One Who will go with us: the One Who will go with us is the Master and His Naam.

Should the fragrance of the love not come out from your within? Should your neighbors not know that you go to a perfect Master? If you go to Satsang, if you go to the Masters, and do the meditation, and still the husband and wife fight with each other, and are not in harmony, if there are difficulties with the children, what will the neighbors think of you? Will they take your example? Will they be inspired to come to the Master? What will they think about you?

Don't the Masters tell us that we should love our neighbors as we expect to be loved? Are the family members, the children, and the wife not included in that? It is our responsibility to love everyone and to respect everyone.

Dear Ones, in the beginning I said that if we do the meditation, if we go within, if we vacate the nine openings, then we understand all these riddles ourselves.

1997 November: Working in the Will of God

Original Date: December 16, 1995

This question and answer talk was given December 16, 1995, at the S.K.A. Retreat, near Sampla, India.

QUESTION: Why is it that some initiates of Kirpal do not have any desire to seek the Guru successor, the old friend in a new coat, and some others could not find peace until they could find him?

SANT JI: Salutations unto the feet of Supreme Father Almighty Lords Sawan and Kirpal Who, showering Their limitless grace upon us, have given us the opportunity to sit in Their remembrance and sing Their glory.

Dear Ones, always in the Satsang I have said, and reading the writings of all the Param Sants, we come to know, that every soul has his own angle of vision. Every soul has his own karmas and according to his karmas, the program of his day-to-day life is made. As Master Sawan Singh Ji used to say, "There are six things which are written in our destiny and all the souls come with that written destiny. And according to that destiny we get richness, poverty, good health, sickness, pains, and happiness." Everything happens in our life at the appropriate time, at the determined time. But since we are the ignorant ones, we do not know why this thing has happened in our life, why this event has taken place in our life, and that is why we become confused. But all the things which happen in our life are all predetermined according to our own karmas of our past lifetime.

When we see that all the events which are taking place in our life are according to the Will of God, and that everything is happening at its fixed time, everything is working in the Will of God, in the same way, this thing also is predetermined: it is determined for every single person whether he will get to the perfect Master in this lifetime or not, and after getting to the perfect Master, whether he will get the Initiation from Him or not, and whether he will have any faith in Him. In this lifetime, should he be brought to the Master or should he not be brought to the Master? All these things are also predetermined. Even if the Master comes and starts living in our neighborhood, but if it is not written in our destiny, if our time has not yet come, we will not be able to take any advantage of His [presence].

I will tell you the story of Guru Nanak and Baba Buddha. Baba Buddha used to raise cattle. And once Guru Nanak Sahib, accompanied by Bhai Bala and Mardana, were going by – in those days since there were not so many good means of transportation, they used to travel by walking. So once they were walking and they came to the place, which was like a wilderness, where Baba Buddha used to graze his cattle. Guru Nanak Sahib sat there and then Baba Buddha, whose name in his childhood was Buddha, came there. He thought that Guru Nanak was some holy man, so he offered to bring things for Him. He said, "If You wish, I could bring the milk of my goats. I could get something for You from my home." So when Guru Nanak Sahib heard him saying all those wise things, He

said, “You are very young in age, but you talk like an old man, like an elder man.” So from then on Guru Nanak Sahib gave him the name of Baba Buddha.

Baba Buddha was a person who had the privilege of living a very long life, and he used to perform the ceremony of putting the tilak mark, which is like a saffron mark, on the forehead of the successor, up to the sixth Master, the sixth Sikh Guru. And even though there were so many people after Guru Nanak Sahib left who were not interested in seeking Guru Nanak’s successor, and it went on happening after every Master left the body, but Baba Buddha was the one who always recognized the successor. He was always present there to do the tilak ceremony of all the Masters up to the sixth Guru.

The people of the village where Bhai Lehna used to live used to worship the goddess Jiwalaji, and Bhai Lehna was also a very sincere devotee of goddess Jiwalaji. But once it so happened that he met with an initiate of Guru Nanak, and Bhai Lehna asked him about the Master. So that initiate of Guru Nanak told him about the greatness of the Master and how if one worships the Master and does the meditation of the Naam given by the perfect Master, that includes the worship and the devotion of all the gods and goddesses, and how all these gods and goddesses were nowhere in comparison to the perfect Master, Who is the incarnate of the Shabd Naam.

After Bhai Lehna heard about the greatness of the Master, once when he was on a pilgrimage to the place where they have a temple of goddess Jiwalaji, on the way he passed Kartarpur, the place where Guru Nanak Sahib used to live. Bhai Lehna thought, “Before going to my destination, I should go and at least see Guru Nanak Dev,” because he had heard about Him. When Bhai Lehna went and saw Guru Nanak, just by exchanging his glance with Guru Nanak he was stunned. He was so impressed and he felt that this was the place where he should be. He forgot all his attachment to all the things which he was doing before with the goddess, and he fell at the feet of Guru Nanak.

Guru Nanak Sahib asked him what his name was. He said, “My name is Lehna.” In the Punjabi language “Lehna” means that “I have to receive.” So Guru Nanak Sahib said, “If your name is ‘Lehna’ then I have to give to you. If you are the one to receive, then I have to give to you.” After that, whatever seva Guru Nanak Sahib gave to him, Bhai Lehna always did that with all his love and sincerity.

And he did so much devotion of Guru Nanak Dev that once Guru Nanak Sahib called him and He said, “I am so pleased with your seva and now I will make you a part of my body.” And from then onward, Guru Nanak Sahib gave him the name of Angad. So from Bhai Lehna, he became Guru Angad.

Perfect Masters know everything that is going to happen. And Guru Nanak Sahib also knew that after He would leave, Guru Angad would not be appreciated and respected by His sons, by His family, and the people over there. So some time before He left the body, He told Guru Angad to go back to His own village. So Guru Angad returned to His village.

After that Guru Nanak’s son, Sri Chand – who was not initiated by Guru Nanak Dev, he was initiated by Abinashi Muni, who had initiation of Two Words and belonged to the sect of Udasis – so Sri Chand had the initiation from Abinashi Muni, so he also had a

gaddhi, he also ran a path parallel to the path of Guru Angad, even though he was not initiated by Guru Nanak.

So this thing has always been going on. It is not a new thing that some people go to the successors and others don't go to the successors. This has been going on for ages and ages. There are some fortunate souls who will not find any peace and contentment unless they go and find the successor of the perfect Master. But there are many who don't want to go, or those who don't have the desire to seek the successor of the perfect Master, and it is all according to their own fate, to their destiny. Those in whose forehead it is written that they will go to the successor of the perfect Master, only they are brought to His feet. Otherwise, the other people, they just wander here and there.

Baba Amolak Das had the initiation from Baba Sri Chand, because Baba Sri Chand also lived a very long life, and so did Baba Amolak Das. He lived for maybe 140 or 150 years. Baba Bishan Das also got the inner secret from Baba Amolak Das. I vaguely remember seeing Baba Amolak Das, what his face looked like. I had the opportunity to serve him; I served him some milk. So I am third in the order after Baba Sri Chand to receive the initiation into the Two Words.

Dear Ones, regarding Sri Chand, I am not telling you anything from the books. Whatever I have seen myself, face-to-face, I am telling you.

Baba Amolak Das initiated only two people, Baba Bishan Das and King Bupinder Singh of Patiala. And this is true that through His blessings – it was like a boon from Baba Amolak Das – Hira Singh got the kingdom of the State of Nabha. The place where Baba Amolak Das used to live was halfway between a village called Beruki and on the other side there was this town or State of Nabha. And Hira Singh, who later on became the King of Nabha State, used to be a very poor person. He used to have a camel cart on which he used to take the loads from the village Beruki to the town of Nabha. But he was so devoted that every time he would go by Baba Amolak Das' place, he would go and first bow down at Baba Amolak Das and then he would go on to Nabha. And on the way back also, he would not miss going to Baba Amolak Das and seeing Him there.

This went on for a long time, and one day Baba Amolak Das told Hira Singh, "Hira Singh, ask whatever you want, you may ask for it." Hira Singh replied, "O Lord, I have everything; You have given me everything." But Baba Amolak Das said, "No, you should ask for something and it will be given to you." Again Hira Singh said the same thing. So three times he said that he was very content with whatever he had. But such is the Will of the Master Saints, and when They come in Their Will and if They want to give something to the disciple, They will give it. So Baba Amolak Das said, "Should I not make you the King of the State of Nabha"?

Usually what happens when a Master is giving a boon? When He is showering His grace and giving the blessings to somebody, the people around Him don't believe in Him. They think that He is just saying this for nothing and it has no value, that it has no meaning. But that was the reality. So when people around Him heard that Baba Amolak Das was saying, "I'll make you the King of the State of Nabha," after that, all Hira Singh's friends started making fun of him. In the marketplace they would always say, "Okay, let us go and put our load on the camel cart of the King of Nabha." But it so happened that when

Bhagwan Singh, who was the King of Nabha, left the body, he did not have any son, he did not leave anyone as a successor.

At that time, India was ruled by the British, and they were very just rulers. So what happens is that if there is no successor, they try to find someone who is the closest relative. In the city of Hardwar, where people go to perform the final rites and throw the ashes in the River Ganges, there the accounts are kept; they have the names of all the family members, all of the ancestors and like that. So from there, the British found that Hira Singh was the closest relative of the departed King Bhagwan Singh, and because of this justice of the British rulers, Hira Singh was made the king of the State of Nabha. And this is true that Hira Singh was an illiterate. He did not even know how to sign his name, but he became the leader of all the kings of the States of India.

I have done many Satsangs on the writings of Bhai Gurdas but because of the lack of time it still has not been published by Sant Bani Ashram. But in those discourses you will find the answers to such kind of questions. Bhai Gurdas was the uncle of Guru Arjan Dev, and he also lived in the time of three Masters: Guru Ramdas, Guru Arjan Dev, and Guru Har Gobind. He left his body only in the time of Guru Har Gobind, and He was also like Baba Buddha, one of those who recognized the successor of the Satgurus. Because those who go within, those who do the meditation and go within, they are the only ones who know where the Light of their Master is working.

So when, after Guru Ramdas left the body, there was a controversy over the successorship and there was a fight between the brothers, the sons of Guru Ram Das, Bhai Gurdas and Baba Buddha were the only ones who helped in solving this problem of the successorship.

So Dear Ones, many people get stuck in forming the parties; they get stuck in "I" and "mine" and I-hood. But all the Masters have said that the Truth never perishes, Truth never loses its existence; there are always some people who recognize the Truth. As Master Kirpal used to say, "It is the same Light. It is only that one bulb fuses and another replaces that fused bulb, but the Light which is coming is the same."

QUESTION: Sant Ji, I read again in an old *Sant Bani Magazine* the story Russell Perkins told of when You had him meditate alone with you at 77RB in May 1976. It is an inspiring account. In this account, Russell tells of the pain he experienced and how much better he was able to concentrate by sitting perfectly still and straight. You told him that if he practiced sitting perfectly still and straight for ten to fifteen days regularly, the pain would not be a problem and that he would not fall asleep in meditation and the spiritual progress would be accelerated. Would You please comment further on this? It would appear that many of us, especially me, would benefit from being able to handle pain better, to not fall asleep in meditation, arid to progress spiritually faster.

SANT JI: What can I tell you about that time? Because the time when I met with Russell Perkins was such that I myself was very sad; I was very perturbed. I would come out from my room only for one hour in twenty-four hours. And the first meeting which I had with Russell Perkins, at that time, in that meeting, I was only able to rebuke him. Some sweet words, some sour words, that is the only thing I could do with him in the very first meeting which I had with him.

It is true that if he had, if that person had, even a little bit of weakness in him, the way I behaved with him, he would not have come back to me; he would not have stood in front of me. Because he had been hearing things like: "He will not see anyone; He doesn't allow anyone to come to His place." From Ganganagar he was getting only this message. The group leaders and the people who knew me over there, they had also told him that there is no use of going there because I will not allow him there. But looking at his devotion, looking at his eagerness, the group leader, Jagir Singh said, "We cannot go against His wishes, but because of your devotion" – he agreed to send his son with Russell so that he might come and see me.

When he came, at that time, the sevadar who used to live with me had never seen any Westerner before. He became so nervous seeing the Westerners that he ran upstairs to me and told me, "The Westerners have come!" So I told him, "Don't worry. Go and make them sit, and then I will call them." So when I called them, at that time, it was such a time, everyone was so nervous, that Kulwant, who was accompanying Russell, in his nervousness, when I asked him to introduce all the people, instead of introducing Linda, his wife, as his wife, he said that Linda was Russell's wife.

So Dear Ones, if someone sits at the door of the Master, becoming stubborn and devoted, then the Master also has to give something to him. So it was because of his eagerness that he got what he got. As Master Kirpal Singh Ji used to say, "If we have already prepared ourselves, then we don't have to go through so much pain, we don't feel so much pain." It is like if you try to lift up a piece of silken cloth from a thorny bush, if you do it all at once, using all your force, then you will tear the piece of cloth into pieces. But if you do it gradually, slowly, then you can easily remove it from the thorns. In the same way, before going to the Master, if you are prepared, then you don't have to go through all this pain.

So whatever happened with Russell Perkins, the attention which he got was because of his devotion, because of his sincerity – he got so many other things which are not written in that account. It is very difficult to make the heart like Russell's.

And the reality is that it is very difficult to make a Sadhu also like this: He who does not want to see anyone, He who does not want to meet anyone. And this is a reality that if we become stubborn and if we go and meet that Sadhu, and if we have the sincerity, and if we are searching for Him, then we will definitely benefit from Him and then no doubt will remain there.

When Makhan Shah Labana went to search for Guru Teg Bahadur, and when he recognized Him, he went onto the rooftop and he shouted, "I have found the Guru, I have found the Guru!" And this is a fact that at that time there were twenty-two claimants to the successorship and they also were there and they all were claiming that they were the Master. But when Makhan Shah Labana found Guru Teg Bahadur, he proclaimed Him all over the world and no doubt remained in his mind.

Guru Teg Bahadur belonged to the Sodhi family. And when it was said that the true Master is at the place called Baba Bakala then all the members of the Sodhi family sent their preachers over there. But the one who has to recognize, the one who has to search for the True Master, he will go and find the True One, no matter what happens.

Before coming to me, Russell Perkins had met many other dear ones who had made him sit on the dais and had served him tea and had given him a lot of respect. But this poor fakir did not have any worldly dais for him, nor did He give any worldly respect or any name and fame to him. I think that if Russell Perkins had been hungry for the name and fame and for the worldly things, then he would never have come to me. Because he could easily have gotten better places to stay than with me, he could have got better food than what I could offer to him – because from me, he only got the rebukes.

Kabir Sahib says, "It is better to have a fight or a duel with the Sadhu than to have a union with a worldly person." Because even in the duel, even in quarreling and fighting, the Sadhu will give us something, because at that time, the stream of the Shabd will be flowing in the Master, in the Sadhu, even in a more powerful way. So even while quarreling, He would give us something.

As Master Sawan Singh Ji used to say, "When a potter hits a pot from outside, he puts his other hand on the inside to give support." So even if we are quarreling with the Master, still we are gaining, we are benefiting, because He is giving to us even in that quarrel.

So Dear Ones, when the dear one becomes still, the Master, the Sadhu, is always ready, He is always willing to give. The question is of the receiver. Because to bring out a Sadhu like me and take Him out in this world, such a Sadhu Who has been sitting underground, it was not an easy thing.

So it was all due to the courage of Russell Perkins, Doris Matthijetz, Kent Bicknell, Anne Wiggins, David Wiggins, and all the other dear ones. It was because of their love, support, and their courage that I was brought out into this world, because I had already made up my mind that, "What do I have to take from this world? Let me just sit underground and do the meditation."

I remember very well, once Doris showed me many pictures telling me that it will be like this, or this will be like that. She showed me many pictures. And at that time, I was laughing very much in my within. And when we went to Florida, we met Jonas [Gerard] over there, who asked me if I had ever seen such an airport. So I told him that if you go within, you will find millions of such airports, even better than this one, if you go in the within.

So Dear Ones, we should also sit in the meditation, making our mind like Russell Perkins, because the grace of the Master is for everyone. So we should also take the encouragement and the inspiration from the account of that dear one.

What can I say regarding the glory and praise of my beloved Master? Mother Millie herself told me how Master Kirpal had told her, "He Who is going to work after me will need a mother very badly in this world." And Master Kirpal had drunk from the same cup from which Mother Millie had drunk her tea, and He had said, "You will have to be His mother, and you will have to take care of Him." And as long as Mother Millie lived in this world, she served me, she took care of me like a very devoted mother; like a very loving mother, she took care of me.

Mother Millie came to 77 RB Ashram, and she told me that she had such orders, and I said, "Yes, I do need a mother." After that, she was always a loving mother, and she took very good care of me. Whenever I went to Sant Bani Ashram or to the other places,

wherever she would be, after the Satsang, until she would come and kiss me good night, she would not feel any contentment. So she was like a real mother and very loving mother to me.

Dear Ones, I was brought up in the Indian culture, where kissing is understood as a very bad thing, but whenever she would come near me, I would always put myself in front of her. No matter how many people were there of the sangat, but I would always allow her to kiss me.

When we went to Nanaimo, Pappu's grandmother, who left her body in Canada, came there and she came close to Pappu to give him a kiss, and Pappu moved backward. I told him, "Pappu, let her do that. She is only giving you a kiss." I mean, it is not in the [habits] of we Indians, because according to our culture, kissing is considered to be a bad thing.

So what can I say in the praises of my Beloved Master? He is the One Who gives us the recognition; He is the One Who makes us recognize Him. On the earth there is Kirpal, in the water there is Kirpal, in the sky there is Kirpal. Kirpal is the One Who comes, Kirpal is the One Who protects. Everywhere there is Kirpal.

There are many great Rishis and Munis, but even they could not sing the praises of the Master. Guru Nanak Sahib says, "How we can praise the Master? Because Master is the One Who is capable of doing everything. He is the Omnipotent One." In India, still there are many people alive – many of them have died, but still there are many people alive – who had been told by my Beloved Master, "You should take care of my Sadhu."

As I have often said, the mother who gave birth to me. I did not see her, and the mother who brought me up, who took care of me, she loved me very much, and I was also attached to her love so much so that I did not have any other attachment, I did not love anyone else like I loved my mother. And it was very difficult for me to give up the love and attachment for my mother.

But when I met Beloved Lord Kirpal, the love which He gave me was such that it became very easy for me to give up the love and the attachment to my mother. He gave me so much love that I became the intoxicated one in that love, and I forgot everything. I forgot the entire world, I forgot everything. I only remembered Him, because His love was such that I cannot describe it with words. It cannot be talked about, it can only be felt in the soul. That was something which my soul experienced, which my soul felt, and I can only say a few words about it, but I cannot truly describe the love which I received from my Beloved Lord Kirpal.

This was the reason, when He went away from my eyes, when He departed from this world, that it became very unbearable for me to live in this world. It is not that I am not seeing Him now or that He is not with me. I am seeing Him now also, and He is always with me. But He who goes within, and He Who has manifested the Form of the Master within Him, He realizes, He knows what is the value, what is the worth of the physical darshan of the Master. Only He knows how many sins are cut, how many karmas are paid off, just by having the darshan of the physical form of the Master. So when He left the body, it became very unbearable for me to live, even though He is still with me, He is always with me, guiding and protecting me. I had not attended to any worldly

responsibility, because my father was responsible for everything, and I was always happy looking at him doing all the worldly things and taking care of all the responsibilities. So just imagine the condition of the person who had not been responsible for anything worldly, if he is made responsible for the entire Spirituality, how would he feel? So now when He is not in front of us and when He has made me responsible for His dear ones, for the Spirituality, then it is difficult, because I had not been like this.

But the love which I got from Him, I can never forget that. Always I keep remembering His love, and I always wish that He was in front of me. The true disciple who has gone within and has seen the greatness and glory of the Master within, he will never wish to wear the turban of His Master. He will never wish that he should live even for a moment after the Master leaves this world. In fact, he would always wish that he should die, that he should leave this world in the lifetime of his Master.

There is a very famous saying, which goes like this, "If one leaves the body in the bed of his Beloved, his bones or his ashes go to the heavens." So the true disciple always wishes that, while his Master is still in the physical form, is still in the physical body, he should leave this world, so that he may not have to embrace the pain of separation after his Master has left.

Dear Ones, I am saying this from the depth of my heart that I am not making you meditate, becoming a Master. I am, in fact, meditating with you like a devotee, a disciple of Master Kirpal, and I am meditating with you like that.

If I was like a "Master" of the present time, then I would be taking you all around India, making you stay in the nice hotels and then return you here after doing all the sight-seeing and things like the other people are doing nowadays. And if I went to the U.S., I would not give any pain to my knees, and I would not make your knees hurt either. I would just take you to the beaches and to go sight-seeing, if I had been meditating, or making you meditate, "becoming" the Master. Because still I understand that I am a very lowly disciple or lowly initiate of Master Kirpal.

Truly, I am telling you that all the meditation which you are doing over here and (when I go to your country), the meditation which you do over there, you will always gain. You will benefit from it. At the end, you will realize how much you have gained by meditating with a disciple of Master Kirpal, how much you have gained from meditating with a Sadhu.

Guru Arjan Dev Ji Maharaj says that our true company, our true sitting is when we sit with those who do the meditation of the Naam. He says that our union, our sitting, with those who do the meditation of Naam is the true one. Only that sitting, or only that union, will be counted in our devotion. Guru Nanak Sahib says, "Never go in the company of, never sit with those who are lost in their own selves and those who don't do the devotion of God. Even if one is born in a high family, even if one is a very clever and a smart person, even if one is very handsome, Nanak says, call him as the dead one, if he doesn't have the love for God Almighty within his heart."

1997 December: The Dust of the Feet of the Master

Original Date: February 11, 1997

This question and answer talk was given February 11, 1997 at the S.K.A. Retreat, near Sampla, India.

QUESTION: What is the dust of the feet of the Satguru?

SANT JI: It is a very good question. I hope that everyone will listen to this with much attention, because all the Saints have sung the glory of the dust of the feet of the Master, both the internal and the external.

Dear Ones, if we do not get the external dust of the feet of the Master, we cannot get the yearning, we cannot get the motivation, to go in the within. If we do not appreciate the dust of the outer feet of the Master, we cannot go within ourselves, because the ABC of Spirituality starts only from the body of the Master.

If we could contemplate on the Form of the All-Pervading One, if we could get the dust of the Feet of the All-Pervading One, then it [would be] a different thing, but since we have not seen that All-Pervading God, how can we love Him, how can we receive the dust of the Feet of God Almighty? Because you know that we can only love him whom we see with our own eyes.

God Almighty is All-Pervading; He is Unreachable; He is Unaccessible; He cannot be seen with these eyes. He is Unseen and He knows about our weakness. He knows that we cannot comprehend Him, we cannot see Him, we cannot reach Him with the physical eyes which we have. So that is why He had pity on us and He became merciful. He is an Ocean of Grace, so that Ocean came in His full force, and that is why He assumed the human form and He came into this world: in order to give us that dust of His feet, He took the human form. He came and he lived among us, because He knows that we cannot comprehend Him, we cannot see Him, because He is Unseen and Unreachable.

In all the banis of Guru Arjan Dev Ji Maharaj, the love for the form of the Master is overflowing. He writes, “I do not get satisfaction even after looking at the form of my beloved Master again and again.”

The Saints never allow us to take the dust of Their feet outwardly, and They are not pleased when we make the efforts to do that, because if They were to allow us to do that, [then] everyone, all the dear ones, would do that, and They do not like that. But still the dear ones, whenever they get the opportunity, they always grab it, they always take the dust of the feet of the Master, because they know that a great secret, a great mercy, lies in the dust of the feet of the Master.

Earlier also this question has been asked, and in response to this question I have often quoted the poem which I wrote for beloved Lord Kirpal. I have also told you about that incident, and that is why still I say that if Lord Almighty Kirpal were to come in His physical form now, I would ask for the dust of His feet. But you know that such is the law of Nature, such is the law made by God Almighty, that once anyone has left this world, once anyone has withdrawn from the physical body, he cannot come back into this world in the same body, be he a Master, a Prophet, or any spiritual teacher. Once he has left this world, he cannot come back into the same body again.

Many times I got the blessed opportunity of walking along with Master Kirpal in my own field, and it was something very enjoyable; I always liked it very much. It was very pleasing to me also because to walk with Him was like walking with God Almighty.

Often, becoming pleased with me, He would allow me to ride with Him in the car, and I would become very glad. I would become very pleased because at that time I would feel as if I was riding in the ship of His Naam, and I was going Home. And at that time He would also become very pleased, and He would tell me many things of this world. He would tell me many things which had happened to Him, and He told me many things which were going to happen in the future. Those things, those matters, were not of the worldly nature for me. They were more than the spiritual matters, and I enjoyed those talks very much. He told me many things of the past and He told me many things of the future, and in that way He touched my heart.

With me also some dear ones do this whenever they go out with me. But how can I stop them, because I myself have done that? Many times I was very patient and I did not dare take the dust of the feet of the Master, but when I could not control myself anymore, and when I would try to take the dust of the feet of my Master, He would tell me not to do that. And then I would say this poem which I have often quoted here also. It says, "O my Beloved, I feel like taking the fresh dust of Your fresh footprint, because, O Beloved One, Your Five Shabds have shot me dead, and They have liberated me."

Dear Ones, I have preserved the dust of the feet of my beloved Master very safely and with much respect, and the other thing which I am preserving is that sheet which had the honor of being used by the Great Lord, Master Sawan Singh. The purpose of preserving those things is that whenever I see those things it makes the memory fresh. Master Kirpal gave me one coat, and with much respect, I often wear it when I go on the tours. I gave one of the coats which beloved Lord Kirpal gave to me to Russell Perkins, and in that way I have shared His love with Russell Perkins.

Dear Ones, this is the glory of the dust of the outer feet of the Master. Those who value the dust of the outer feet of the Master, those who value and appreciate the outer things of the Master, and those who make those outer things of the Master an essential part of their life, and those who respect them, only they get this yearning to go within and seek the inner dust of the feet of the Master. Only they have the desire to go within and remove the cataract from their eyes and open their inner eyes, and see the Radiant Form of the Master within.

Guru Arjan Dev Ji Maharaj did not ask for any worldly wealth from His Master: He did not ask for any successorship; He did not ask for any sons or daughters or worldly wealth and riches. He asked only for one thing: "Nanak says, 'I have only one desire, that You make me the dust of the feet of the Masters.'" Always in Satsang you are told that when we withdraw from all over the body – when we rise above body-consciousness and, after rising above the nine openings of the body, when we come to the Eye Center by doing the Simran, and when, after removing all the physical vestures and rising above the physical, astral, and causal covers, we remain seated at the Eye Center over there, the Radiant Form of the Master is manifested. This is the place where we get the Inner Feet of the Master and we get the dust of the Inner Feet of the Master. This is the place where our beloved Master makes us hear the inner Sound of the Shabd. Outwardly, we are only

made to practice to hear that Shabd; but when we really go inside, when we reach the Eye Center, only over there the Master makes us catch hold of that Shabd. He tells us, "This is the Shabd which will take you to your Real Home." You cannot break away from that Shabd. Once you have heard that Shabd, once you have heard that Sound Current, no matter what happens, you cannot give up listening to that Shabd. Once you have reached there, after that, your direction changes, and no trap of the Negative Power can trap you into this world. In fact, one reaches that Eye Center, one reaches that place, only after breaking away from all the traps and making oneself free from the clutches of the Negative Power.

Guru Gobind Singh Ji has described this by saying, "If one were to meditate with one-pointed attention even for one moment, then he would not fall into the trap of the Negative Power. If one would reach there and meditate with one-pointed attention, no trap, nothing of the Negative Power, can bother him." In the holy book of the Muslims, the Koran, it is written, "If one were to hear the Sound or the Voice of the Son of God, even the dead bodies would rise up in their graves." Dear Ones, it is the same Sound, it is the same Voice of God Almighty which is sounding in our forehead at our Eye Center. The only difference is the words. Different Masters have described that Sound of God in Their own ways and in different words.

In one of His hymns Guru Nanak Sahib has written, "These are the signs of the Iron Age: in the Iron Age, people will call a dead person as a living being, and the one who is going, they will call him as the one who is coming."

Those who are awakened in God Almighty and those who are absorbed in God Almighty, of them the worldly people say, "He is dead as far as we are concerned;" and those who are dead in respect to God Almighty, those who come and get involved in the world, people say, "Now he is living in this world." Guru Nanak Sahib says, "I have seen this with my own eyes, that in the Iron Age, one who is absorbed in God Almighty, who has become one with God Almighty, people will criticize Him." So one who goes and mixes Himself with God Almighty, one who mingles in God Almighty, people criticize such a Mahatma and they give Him a hard time.

Tulsi Sahib says, "Moment after moment, bring back the attention, your thoughts which are running away in this world" – because every moment, all of our thoughts, all our attention, is going all over the world. So that is why Tulsi Sahib says, "Bring them back, withdraw them from all the outer things, all the worldly things, and bring your attention to the Eye Center." "This is the best way to purify your bodies. Simran is the best broom which removes the rust of our mind. Simran is the only way through which we can clean our within."

When our wandering mind ceases to wander and comes to the Eye Center and remains still there, then with the grace of the Master and with devotion towards the Master, we get the dust of the Inner Feet of the Master. This is what Tulsi Sahib says.

You may call it Light, you may call it Radiance; the Masters have called it as the dust of the Feet of the Master.

So all the Saints have sung the glory of the dust of the Inner Feet of the Master. In fact, we become the real disciples of the Master only when we reach the Inner Feet of the

Master. It is our duty to reach up to the Feet of the Master, and after that the Master Himself takes us to plane after plane, and He takes us to our destination.

I often tell the dear ones who are just initiated, "I am very glad that you have received the Holy Initiation, and now it is your responsibility to dive deep into this Ocean of Grace and bring out the Pearl of Naam." So, when we get the Initiation, when we do the meditation, we have the opportunity – and this is the work which we are supposed to do. We need to dive deep into the Ocean. Our Beloved Master is that Ocean, and we have to bring out the Pearl of Naam. Those who have reached there, their condition becomes like the condition of Bhai Satti Das and Matthi Das, who were asked to deny their Master. They were tempted and they were threatened by the authorities in the city of Delhi, but still they did not want to give up the Path of the Master. They gladly accepted being cut by a saw. One of them had his head cut off in front of his Master, but they did not want to give up the Path of the Master, because they had seen what is the value of the dust of the Inner Feet of the Master.

Dear Ones, why do we get nervous very easily? Why do we get lost from this Path of the Masters, and why do we lose faith in the Masters? Only because we do not meditate, and only because we do not see that Reality in our within by going within, only because we do not see that Reality with our own eyes. This is the Eternal Truth: the disciple goes across only with the grace of the Master, and only with that spark of Naam which the Master Himself has earned. The Master gives us His own earned Naam, and only with the support of that Naam He takes us across. Still, the disciple is asked to do the meditation – a lot of emphasis is put on doing the meditation – because the Master wants that, while the Master is still in the body, the disciple should be able to go within and see the Reality with his own eyes.

Dear Ones, it is the mother who in the first place creates love within the child. The child does not know that she is his mother; it is the mother who makes the child know that she is his mother. First of all through the eyes she transmits her love into the child, and afterwards, as the child goes on growing up, goes on developing, she goes on creating more love within the child for herself. When the child learns to speak, the mother is teaching her how to speak, and the day when the child has uttered her first word, she becomes very happy, and she goes and shares her happiness and her pleasure with her neighbors. She goes and tells them, "Today my child has spoken this word," and you are very well aware how happy the mother becomes when she sees that her child is growing up.

In His bani, Guru Nanak Sahib has written, "No matter how many mistakes or how many faults a child does, the mother doesn't remember them; she always forgives." Lord Almighty has kept a lot of patience in the mother, and many times it happens that because of the innocence, and because the child does not know that it hurts, he throws stones, or he may even hit his mother, not realizing that it may hurt her. But still the mother does not mind that, and she is always very patient and she is always very loving, and she never remembers if the child has done anything wrong to her. This is because Lord Almighty has put a lot of patience and love within the mother.

So Dear Ones, within the disciples also, it is the Master Who first installs the love. The disciple does not have any awareness of the love; it is the Master Who first puts the love

within the disciple. He Himself comes, and He Himself gives the recognition to the disciple. Master Kirpal Singh Ji used to say, "The blind person does not have the ability to go and catch hold of the person who can see. Unless the person who has the eyes reaches out to the blind person and offers his help, the blind person cannot catch hold of the hand of the person who can see." Just think about this for yourself. Who told Master Kirpal Singh about you? [Think about] how and why He went to all the places, He even went to the bottom of the seas, He went to so many different places, and He collected all of us. He Himself knew about all of us, and that is why He Himself came. He went to many different places and He found us.

Paltu Sahib said, "Only in order to liberate the souls, They travel in so many different countries; otherwise They do not have any other interest. Only for the sake of the souls, They go through so many sufferings."

Dear children, it is not a child's play to travel so much in an old body, in the old age, and that also without any self-interest and without asking for any compensation. Who wants to do all this selflessly? It is only the Master Who does that, because Master loves us all, He likes us all. The Masters know everyone, but rare are the people, few are the people, who really love the Master. Dear Ones, you know that the Master wishes only one thing from the disciple, and that is that the disciple should do the meditation and bring that meditation to Him.

When the child learns to speak the language of the mother, the mother becomes very happy. In the same way, when the disciples sit in meditation, when the disciples do what the Master is teaching them, the Masters also become very happy and Their happiness, Their pleasure, can be known only by Them. If, within someone, that inner dust of the Inner Feet of the Master is manifested, he does not waver, he does not lose his faith. Even if the whole world were to turn against him, but still he does not lose his patience, he does not lose his faith and devotion.

Such a being doesn't mind if pain comes to him or happiness comes to him, because he understands that everything is coming from his Beloved Master, and that is why they don't mind either the pains or the happiness. You may read the life sketch of Sarmad and you will see that when His end-time came, and when He was going to be hanged at that time, they normally cover the head with a black piece of cloth. So when they were doing that, Sarmad said, "Why do you cover my head with this black piece of cloth? I know you and I welcome you, I am ready to go with you."

Dear Ones, we are talking about a very great thing – the highest thing – the dust of the Inner Feet of the Master. But I will tell you one thing, and that is that when we rise above the nine openings of the body and when we go beyond the physical, astral, and causal bodies and covers, over there, the difference between the genders is finished. Over there it doesn't matter if one is man or woman, and over there it does not even matter if one is from South Africa, from America, or India, or any other place, because over there it is only one soul, and all the souls are the same. So once we reach Par Brahm, and once we have risen above all these physical, astral, and causal covers, then our understanding is changed, and we see everyone as only one soul, and it doesn't matter to which country or to which part of the world they belong.

But when you go even beyond that – the Mahatma Who has reached Sach Khand, His angle of vision changes completely, and He sees Lord Almighty, He sees the presence of God Almighty within each one of us.

Many dear ones came to Guru Arjan Dev Ji Maharaj and told Him, "Master, in India it is believed that if you go to the sixty-eight places of pilgrimage in the month of Magh (which is like January), and if you go and bathe over there in the holy waters, then you get a lot of benefit. So, like every other person is doing, we should also do some kind of bathing in the holy waters so that we may also get some benefit." So, addressing them, Guru Arjan Dev Ji Maharaj wrote this hymn and He said, "In the month of Magh, you should go in the company of the Sadhus, and you should bathe in the dust of the Inner Feet of the Master." He said, "That is the real beneficial thing: if you would go in the company of the Masters, if you would go in the company of the Saints, you should ask for the dust of the Inner Feet of the Master, and over there, in Par Brahm, you should bathe in that dust, and only that kind of bathing, that kind of pilgrimage, will be acceptable. The dirt of birth after birth will be removed over there, and from your mind, the egoism will go away."

He says, "What will you gain? What will happen to you if you will bathe in the dust of the Feet of the Master? The dirt which you have accumulated over many of your past lives – the birth after birth [in which] you have been collecting dirt on your mind – that dirt will be removed and you will become clean and pure; and the egoism, the pride, which does not leave you alone, which always bothers you, that also will go away."

Dear Ones, we know that in our old age, almost every organ of our body becomes unhealthy or refuses to work, and the passions also leave us one by one. Egoism is the only thing which does not leave us alone, which does not surrender to us. It surrenders only when we take our last breath.

You know how many different kinds of egoism we are affected by, and how many kinds of egoism are bothering us. Suppose we have some amount of wealth: we become very proud about the wealth, and even though we know that it is not going to go with us, still we say that we are the richest of all. Suppose if God Almighty has given us some beauty, we think that we are the most beautiful one, we are the most handsome one in this world. God Almighty has created us by Himself; maybe for other people He had sent some paid laborers to create them [laughter], but He chose to create us with His Own hands. We do not understand anyone else as like us, and we have that kind of pride. But we know that when we are down with a fever for a couple of days, our face becomes like the face of a frog, and then we lose all the beauty and all the glory of our face. So Dear Ones, what is the use of having the ego, what is the use of being proud of that thing which is not going to be with us forever, which is not going to go with us after this world? So that is why Guru Arjan Dev Ji Maharaj said, "If you would go into Par Brahm, and if you would bathe in that pool in Par Brahm, in the dust of the Feet of the Master, only then this egoism, only then this pride, will leave you alone."

What more should you do? He says, "You yourself should do the meditation of the Naam, and those who come to you, you should make them do the same; you should give them the gift of Naam and you should make them do the meditation of Naam. Naam is such a thing that will cut our births and deaths; Naam is such a thing that will give us

eternal peace and happiness, and Naam is the only thing which will go with us from this world. Naam is such a precious wealth which cannot be robbed by any robbers, which cannot be burned in any fire, which cannot be washed away by any water. It is permanent. It is eternal. And It is the only wealth, It is the only thing which we will carry with us when we will leave this world. So that is why He says, "After reaching there and after bathing in that pond of Par Brahm, do the meditation of Naam and make the other people do the same."

QUESTION: Dear Master, I have heard that You wrote some of the bhajans that we sing, when You were a child. How old were You when You began writing bhajans? Please comment on Your inspiration to write these beautiful bhajans when You were so young. Thank you.

SANT JI: Dear Ones, you know that I do not have a head for dates and I do not keep the accounts of my life, and I don't know what happened when in my life. If you were to ask me how many Tours I have done, I would not be able to answer that.

Last year when dear Russell Perkins met me, he reminded me, he told me, "It was twenty years ago that we had met on this day." So I became grateful to him, and I thanked him for reminding me that we had spent so many years together. [Laughter]

I remember my birthday only because I remember that my mother used to celebrate that, and on that day she used to invite everyone from the village and feed them.

My mother was very devoted. I do not know if she had any Master or not – maybe she had a Master because she used to do a lot of meditation – but she was a very good soul, she was very devoted, and she took very good care of me. She brought me up in a very good way, even though she had not given birth to me.

She used to tell me many stories from her life, and she used to tell me very good things about doing the devotion. She would tell me that one should do the meditation, one should do the devotion, "because that is the only thing which will go with us. Otherwise, nothing else from this world will go with us." She also used to say, "Unfortunate are the ones who do not get up early in the morning to do the devotion of God." So she would say that to me, and when she would find me not sleeping at night, she would get upset at me and she would say, "Why [are you] not sleeping?" So I would reply, "But Mother, you yourself have said that they are the unfortunate ones who do not get up in the morning to do the devotion." Dear Ones, the mother has a very great effect on the life of the child. The encouragement or the inspiration to do the devotion of God Almighty which I got came to me from my mother.

Every mother wishes that her child should be good and should be a noble person.

I deeply love those parents who pick up their children and who love their children. But when I see those parents who hit their children, those who get upset with their children, I get very upset with them, I don't like them, even though they are doing that with their own children.

In one bhajan, which I wrote in my childhood, I had written. "You may write anything in my destiny, but never write the separation from my Beloved Master," [*Likhan Valya Tu Hoke*] because it is unbearable, and I won't be able to bear that pain. But that was a bitter truth, and I had to suffer that pain of separation, not once, but twice in my life. First,

when my beloved Baba Bishan Das left the body, it affected me very badly, it made a hole in my heart, and it tormented me. And afterwards, when my Beloved Lord Kirpal went away from my eyes, when He left this world, that also was a very unbearable moment, and I could not bear that.

I had the experiences of Light and Sound right from my childhood, and that is why in that bhajan I have written, "O Lord, write the Light of my Master in my forehead, and write the Sound of Almighty Lord in my ears."

Even though the holy souls are able to hear the Sound Current in their childhood, and even though they are able to see that Light, but still that Light and Sound cannot guide those souls up. Unless they meet a perfect Master, and unless they meditate with the guidance and instructions of a perfect Master, even though they may be seeing Light and hearing the Sound, but still, those Lights and Sounds cannot pull the soul up.

Often I have said, "Suppose that there were tons and tons of gold and precious stones buried in your house. But if you are not aware of that – if you are living like a beggar, if you are begging for pennies outside and living your life like that what is the use of having so much gold and precious stones, all that wealth, buried in your home, if you are not able to take it out? Suppose someone comes along and helps you take out that wealth which is in your own home, and with that wealth you are able to live a comfortable life. Tell me, whom would you thank? Would you thank the gold and the other valuable things which were buried in your home and which were useless for you until you discovered them with the help of the person who knew they were there? Will you thank that wealth? or the person who helped you get that wealth? I think you will definitely thank the one who helped you to discover it, because if he had not come to you, you would not have gotten those things.

In the same way, God Almighty was always present within us in the Form of Light and Sound. But we did not know about Him, we did not know how to make contact with Him, we did not know how to take advantage of Him.

Almighty Lord Kirpal, showering so much grace, and having so much mercy upon us, came into this world, and He told us that God Almighty was within us. He made us realize Him, He connected us with Him. That is why day and night, with every single breath, I go on thanking my beloved Lord Kirpal, that He is the One Who came into this world, and He is the One Who made me realize that God Almighty Who was always present within me. I remember this like a dream. I was maybe seven or eight years old when I made those different heaps of clay representing every member of my family, and I asked them this question, "Will you protect me? Will you help me at the time when no one can help me?" And I got the answer from my within, "No, they cannot help me." So I demolished all those heaps. I kept only one that represented that Power Whom I was missing from my very childhood, and in Whom I had this faith, that someday He will definitely come to me: I will definitely meet with Him, and He will surely help me, He will surely protect me.

So from that I got the voice coming from my within, "Yes, I will surely come and meet with you, I will surely help you at that time." So I kept only that heap. When my father saw me doing that, he asked me what I was doing. I told him, "I have asked this question to each one of you, if you will help me at the time of death, if you will come with me in

the beyond to help and protect me, and I got the answer that no, you will not do that. That is why I do not want to keep any relation with you and that is why I have broken up your heaps. But I have kept this one heap of clay which represents that Power Whom I have not seen, but I have the faith, that someday I will meet with Him, and that Power will definitely help me." My father said, "I have made so much property for you, I have made so much wealth for you, how do you say that I will not help you?" I said, "But Father, I am asking you about the inner world. Will you be able to come with me within, will you be able to help me at the time when no one from this world can help me?" He said, "No, I don't think that I can reach there, that I can help you there. I cannot even help my own self, so how can I say that I can help you?"

So that is when I said, "Then if that is the case, if you are not going to help me, if you cannot help me, then what is the use of taking all the wealth and property which you have collected for me?" At that time I spit at, I abandoned, all the property which my father had collected for me. Right from that day, I never had any attachment for the worldly possessions, wealth, and properties, and at that time, in renunciation and yearning for God Almighty, in His remembrance, I wrote many bhajans. But unfortunately I could not save them, because whenever I moved from one place to another, I never took anything along with me. I only took the clothes which I was wearing at that time, and that is why all those bhajans which I had written in my early childhood were lost, and I don't know where they are. I got the inspiration from my very childhood to write bhajans and I wrote many bhajans at that time. Dear Ones, when the love for the mother is created within a child, and when he wants only his mother, at that time if you bring all different toys in front of him, he will not like them, he will not become quiet. He will go on crying for his mother, and he will not stop until he sees his mother. In the same way, if we have the yearning for God Almighty, if we develop real love for our beloved Master in our within, do you think that we will stop, do you think that we will rest until we have met with our beloved Master within ourselves? Do you think that the worldly temptations, the worldly pleasures, the passions and the other worldly things, will have any meaning for us? Do you think that we will get attached to them? Of course not. Unless we meet with our beloved Master, we will not find any peace or any comfort in any of these worldly things.

Okay, goodnight everybody.

1998

1998 January: On Simran and Yearning

Original Date: February 14, 1997

This question and answer talk was given on February 14, 1997, at the S.K.A. Retreat, near Sampla, India.

QUESTION: [Sant Ji was asked a question about Simran which was not recorded on the tape.]

SANT JI: Salutations unto the Feet of Almighty Lords Sawan and Kirpal Who, having mercy upon our souls, have showered Their grace upon us, and have given us the opportunity to remember Them, and have allowed us to sit in Their remembrance.

Supreme Father Kirpal used to say that when you have to sit for meditation, before sitting for meditation, you should sing at least one bhajan which you like the most. Even though all the bhajans are very good, they all talk about the love of the Master, and they all create the yearning for the Master, you should choose one bhajan which your soul likes the most and which you like to sing. So you should sing that bhajan which creates the yearning within you while singing the bhajan and then you should sit for meditation. When you sit for meditation, the yearning you have had, which you have developed while singing the bhajan, should be maintained.

In fact not only should it be maintained it should be increased many-fold. Because when you are sitting in meditation, you have developed the yearning, you have confessed to the Master all your faults and all your sins, and you have apologized to Him, you have asked for forgiveness and you have become humble. So you have to maintain that, so that the request that you are making to the Master may be complemented.

When you go inside, when you remain seated at the Eye Center and do the Simran, you should not think that the Master is not there or that the Master is not aware of what you are doing or what you are saying to Him. Because as you have been told at the time of Initiation, that when the Master gives us the Initiation, right from that time, He sits within us and He is always waiting for us. He is always aware of our every single thought. And in fact, whenever we sit for the meditation, He is waiting for us to get to the Eye Center so that He can drag us inside. So just imagine, will you turn your back to the One Who is waiting for you? If you really love Him, then definitely you will make every single effort, every possible effort, to go and meet him. Since your Beloved Master is waiting for you inside, you should not turn back, you should not lose the yearning, you should develop more and more yearning while doing the Simran. In fact, you should maintain the yearning which you have gotten while singing the bhajan, and when you do the Simran you should continue doing the Simran with the same yearning.

Often I have said that love, whether it is physical or spiritual, the feelings in both those loves are the same, and the dealing is also the same in both, whether it is a physical love or a spiritual love. In both the physical and the spiritual love a lover doesn't feel like sleeping, and he is always craving for his beloved. In the physical love, when you are in love with someone, you are always waiting for that person, you are always craving for

that person, you cannot go to sleep at night. You always go on thinking, "I wish that he was here," or "I wish that she was here." If that person comes to you then your joy knows no bounds.

In the same way, if you really love the Master, if the love for the Master is very strong in your within, a dear one always goes on planning things, thinking about things and he always thinks, "If the Master were to come here, I would tell Him this, I would tell Him that. I would go at once and embrace Him. I would express my love in so many different ways." So if you really love the Master, then you will always think about Him, and you will definitely maintain the craving and yearning for Him.

Dear Ones, many people, many men and women, boys and girls, come to me and tell me about their love and the affection they have for each other, and in that way they come close to each other in front of me and they express their love for each other. Rarely do I meet with someone who expresses his love for the Master. It doesn't mean that there is no one who tells me about his love for the Master. There are dear ones who come to me and tell me how much love they have for the Master and how much gratitude they have for the Master.

I have told you the story of Sussi and Poono and that story was printed in *Sant Bani Magazine.* It is possible that most of you may have read that story. In that story I said that it is written in the history that for twelve years in the separation of her beloved Sussi did not eat well; she did not sleep and she was always waiting for her beloved. Finally, when she came across her beloved, when they finally met, she fell asleep and while she was still asleep, Poono was taken away by some other people. Once again they were separated. When she woke up and she did not find Poono there, she went all over the desert looking for him and she met with her death in the desert. So you see that if she had maintained the yearning which she had – if she had not fallen asleep – she would not have been separated from her beloved once again.

If you have made the efforts to develop yearning within you, if you have worked hard for many months and if before sitting for meditation you have sung a bhajan and if you have developed the yearning within you, but if you become lazy after you start doing the meditation and if you do not maintain that yearning, then your Poono, your Beloved One, will also be hidden behind the lust, greed, anger, attachment, and egoism. If your yearning is not there, if you are not awake over there, then it is possible that the mind and the other passions may take you away from the meditation. It is possible that the mind will make you involved in the indulgences and in the passions, and in that way your Beloved One may be hidden behind all these passions.

Guru Arjan Dev Ji Maharaj says, "You should always go on going forwards and you should never look back. You should never think about the world." If you will maintain this, if you will go on going forward, then as Guru Arjan Dev Ji Maharaj loving says. "You will not be born in this world again."

When Sohni saw the unbaked pot, she knew that if she would take that unbaked pot and try to [float] across the river using that pot which was not baked, she would definitely meet with her death, but still she was not stopped. She thought, "My love is stainless and I should maintain its purity. I should maintain the promise which I have made to my

beloved." That is why, even though she knew that she would be meeting her death because the unbaked pot [would break] but still she did that.

So all those who have been in love with their Master, in the Path of the Masters, those who have maintained their love, they know that the love is always stainless and they never allow anything to stain that love. You know that when you are in the love of the Master, your Master is sitting at the Eye Center, and if, at the time of doing the Simran, instead of doing the Simran and maintaining the yearning, you are allowing the bad thoughts to come up, then what are you doing? You are doing that in front of your Beloved Master, because He is sitting within you. So when you are allowing the bad thoughts to come during the meditation, are you not insulting your Master? You are being disrespectful to Him when you are not maintaining the yearning at the time of the Simran, when you are allowing your mind to create the bad thoughts.

Suppose there is a young boy who is sitting near a store: you will not dare to go there and steal even a small booklet, because you are afraid of that young boy and you are scared that if you try to steal anything from over there, he will beat you, or he will call somebody else. We don't understand the presence of the Master as even that important or that real, as much as we understand the importance or the reality of that young boy sitting in the store. This is the reason that while the Master is still sitting within us we are doing all kind of bad deeds, we are allowing the bad thoughts to come into our mind. Sometimes we think that Master is in India, sometimes we say that He is gone on the Tour, or He is sleeping, or He is somewhere else, and in that way we think, "Oh, who is looking at us? Let us do whatever we want to do." So those dear ones who think that the Master is not looking at them, and those who think that Master is in India or that He has gone somewhere else, how can they get any benefit from the Master?

You know that when the Master is protecting the souls who are leaving the body, it happens many times that many dear ones happen to leave the body at one time [in different places]. The people around them say that the Master came there to protect those souls, even though at that time the Master may have been sitting somewhere else doing the Satsang and the people there also say that the Master was right there in front of them. So the Master is always everywhere, and He always protects His souls. And those who understand that the Master is not aware of our thoughts, or those who think, "Since He is not present physically here in front of us, He is not aware of our actions," they are under a great illusion and they can never gain any benefit from the Master.

This is the reality: Even though it has been many years since Master Sawan Singh has left this world and went back to Sach Khand, and in the same way, it has been many years since Beloved Lord Kirpal also went back to Sach Khand, leaving this physical world behind, but still you will find many people, even those who were not Initiated, but if there is someone in their family who is initiated, and if they talk about the Master, they also feel the presence of the Master whenever anyone is leaving the body. They say, "Yes, we felt the presence of the Master. We saw that the Master came and He protected the soul."

When I go to the West, many dear ones' parents come to see me, and even when I go to Bombay, many dear ones' parents come to see me, They tell me, "We have come to see You because You have done so good for our children and that is why we are here to see You." They have the yearning within them, and that is why they come to see me. Don't

you think that God Almighty will reward them for the yearning that they have for the Master Power?

Everyone has his own vessel, everyone has his own receptivity, and this is the main thing which I want to tell you in response to this question. Your yearning should never decrease, it should never even decrease when you are sleeping, when you are talking, when you are walking, when you are doing anything. When you are doing anything your yearning should never decrease: it should always go on increasing, it should always be maintained.

Dear Ones, don't you yearn for the world and the worldly things even when you are sleeping? Even during sleep you have dreams of this world, you are chasing after worldly things. So if you had the yearning for the Master, would you not have the dreams of the Master? Of course, yes, definitely, you will have the dreams of the Master if you are yearning for Him.

QUESTION: Sant Ji, You speak of the importance of going within and seeing the Master's Form while the Master is still in the physical body. Could You comment on this in more detail?

SANT JI: All the Saints have said, "The work which we are supposed to do tomorrow, it is much better if you do it today." Because who knows if the breath we have taken in will come out or not? Who knows if we will get this time again or not?

Dear Ones, often I have told you about one particular sect of people who came into existence after Guru Gobind Singh. It was even called by Guru Gobind Singh as the "Beloved Army." They were the army men of Guru Gobind Singh. They were called Nehungs.

There is a story that once a nehung had climbed up to get some branches of a neem tree. He was all dressed up with his shoes and armor and everything. Someone asked him what he was doing up there in his full uniform. He said, "Well, I have come up here to get some branches of this tree."

They said, "Well, at least you could have taken off your shoes." So the nehung replied. "But what if God Almighty calls me from there? Will I tell Him to wait one minute while I go put on my shoes?"

So in the same way, Dear Ones, when the Angel of Death comes to you, will He give you more time? Will He tell you, "Okay, you go and complete the things you want to do, then I will come and take you"? He will not give you any time: so that is why whatever work you are supposed to do, you should do it right away.

You see, if a child, when given some work to do in the schools, says that he will do that work after going to his home, it is possible that when he gets to his home he may have some other things to do. So if he finishes the job that he has been given by the teacher, right in front of the teacher, will it not be better? It is possible that he may have some difficulty in doing that work, and if he is doing it in front of his teacher, the teacher can help him also.

Dear Ones, we were three boys who went to the school, and when the teacher gave us a lesson in Urdu because in those days they used to teach the Urdu language – so when the

teacher gave us a lesson in Urdu to learn, two of us started learning that lesson, but the third one was from a weaver's family and he did not want to study, so he went and he sat on the wall.

When the teacher came back, he saw that the third boy was sitting on the wall. He said, "Well why don't you study? Why aren't you studying?"

The boy said, "Well, why do you bother; I will study myself."

So the teacher got upset and he said, "Well, come here and catch hold of your ears" [to indicate that he repented his impudence.] But instead, the boy caught hold of the ears of our teacher.

So the teacher got more upset and he slapped him – because in those days in India the teachers used to slap the students if they would do something like this. So that boy became upset and he left the school right then, and after that he never came back to the school.

After we went into the army, when we used to come back home from the army, that boy, who had by then grown up, would come to us and ask us for clothes because he was living a very poor life. He would ask us for clothes and he would claim to be our class fellow. Even though he had only gone to the school with us for one day, but he would say that he was our class fellow.

So what I mean to say is that if he also had studied like we did he would also have made his life good. He would have made his life good and he would have lived comfortably, but he did not go to the school, and that is why he did not make his life. He worked all his life as a laborer and finally he died like that without living a decent life.

What I mean to say is that whatever work you are given, whether you are studying in school or you are studying Spirituality from the Master, it is much better for you to do the work which your Master, which your teacher, has asked you to do while the teacher is still in front of you.

Dear Ones, I have seen that there were many dear ones initiated by Master Sawan who used to see Master Kirpal Singh as the Form of Master Sawan Singh. But there were many who had this pride, who had this ego, and they used to say, "We are your brothers-in-faith."

Master Kirpal always used to say, "God does not have any brother-in-faith, if He has anyone, He has only God; He does not have any equal. If anyone would become anything, he will become only God, not His brother."

Dear Ones, we should never become the thieves of meditation. Kabir Sahib said, "Whatever you have to do tomorrow, do it today. Whatever you have to do today, do it right away." Because if you will go on procrastinating or postponing the work, who knows when your time will come. And in that way you will have to leave this place without completing the work which you have been given.

Dear Ones, when I used to study the signals, there was a lot of reading and writing involved in that. Every night I would go to sleep only after finishing the work which I was given to do. I never thought, I never said, that I would do this later on. Whatever work was given to me by my teachers, I finished that and then I went to bed.

In the same way, when beloved Baba Bishan Das gave me the first Two Words, and when He gave me the work of the meditation to do, until I became successful in that I did not sleep very well. I left the rest and sleep on one side and I gave the importance, the priority, to the work which my Master had given to me.

Gurmel Singh, who is sitting here, has been seeing me since his childhood and he knows – you can ask him – that until I perfected the lesson which Lord Almighty Kirpal had given to me I did not go out, I did not see anyone, nor did I meet with anyone. Maybe every once in a while I may have gone out, but otherwise I always remained in the underground room and I continued doing my meditation until I perfected the lesson given to me by the Master.

Dear Friends, could I have earned the pleasure of my Beloved Master, which I earned in His lifetime, after He left? When He became very pleased when I did my meditation, He said, "I am very grateful that at least one of my disciples has completed, has passed this examination." So the pleasure which I got from Him while He was still in the body, do you think I would have got that if I had perfected myself after He had left?

So Dear Ones, do not postpone the work, do not procrastinate it for tomorrow. How can I tell you not to manifest the Master within yourself, while the Master is still in the body? – because I myself have done that. How can I tell you, "Do this some other time" or "Do this later on"? – because I myself have done that in my life, and that is why I am telling you that whatever work you are supposed to do tomorrow, you should do it today. You should never postpone the meditation, you should never become lazy in doing the meditation. You should do it right away.

We spend a lot of time, we make a lot of effort, in beautifying ourselves. I say that, in the same way, we should also try to beautify our soul, we should try to clean ourselves also. We should not make ourselves dirty even in the thoughts. To think about lust, or even to allow lust to come into your thoughts is a very bad thing, because it defiles your soul, it makes your soul very dirty. So we do not know how much time is left and that is why we should not rely on the [future]. Whatever we have to do, we should do it now.

The lives of the Masters are the examples and lovingly the Masters tell us that we should adopt their example. They say, first of all, your earnings should be very pure and holy. You should work sincerely and then you should do your meditation. You should keep your body pure, because the more the body is pure, the more the mind will become pure. As your mind will become pure, the soul will also become pure, and when the soul will become pure, you will definitely become successful in the meditation which you will do."

In front of many dear ones, Master Sawan Singh said toward His end time, "Dear Ones, if anyone owes anything to me, I forgive him for that, he doesn't have to give me anything. And if I owe anything to anyone he should please stand up and I will give him that." He said, "All my life I have used only the car of the sangat, the fuel of the sangat for the car, and the vegetables of the sangat. Other than these three things I have not used even one penny of the sangat for my own self. Whatever earnings I had, I contributed those also to the sangat."

I have seen Master Kirpal Singh also doing that. The Perfect Saints reduce Their expenses and whatever amount of money They have access to, or whatever They earn.

They limit Their expenses and They live on only that much money, and still They are able to save something. And from Their own savings, from Their own earnings, They still help the poor and the needy ones.

In the court of Their Master, in the work of Their Master, the Masters have done a lot of seva physically, and with Their mind also They have done a lot of seva by doing the Simran. They do the seva with Their mind, and They have even contributed in the court of Their Masters, in the work of their Masters with Their wealth. Much more than that capacity, whatever They have, They have surrendered all that for the cause of the Master. They do that because the wealth which we use for the cause of the Master, the wealth which we surrender to the Master, that becomes pure and holy and we get the reward for it.

Kabir Sahib says, "We have to do it with our own hands, we have to send it with our own hands, and we have to eat it with our own hands. No one has been born in this world who will send things to us after we leave this world." So Dear Ones, do not wait for tomorrow, make the efforts from your side so that you may become perfect while the Master is still in the body.

Master is very pleased when he sees that his children have become successful. There are many dear ones, many children of the Master who have manifested the stream of the Sound Current, the stream of the Shabd within them while the Master is still in the body.

QUESTION: Dear Master, is it better to read the bhajans and sing to the Master, or to get the darshan, since both are important?

SANT JI: Master Sawan Singh Ji used to talk about the importance of having the Master's darshan. He used to say that the importance of the darshan of the Master is greater than anything else because God Almighty is Inaccessible, He is Unfathomable, He is Unseen, and we cannot contemplate on the Form of the One we have not seen. God Almighty knows our weakness and this is the reason that He assumes the human form and He comes in the Form of the Master. When the Master is sitting in front of us it is much better for us to have the Master's darshan.

Master Kirpal told me about his earlier condition, he told me that once when he along with Doctor Johnson was massaging the legs of Baba Sawan Singh, Master Kirpal Singh asked him, "Master, how would the Form of the Master be within?"

Master Sawan Singh smiled and He said, "In the within you will find the same features, you will find the same Form. This why those who have the privilege of seeing the Master's Form within, they tell us that in the within also it is the same Form which we see outside. Those who have perfected their dhyan, those who have perfected the darshan of the Master, only they know this and whatever they see in their within, they tell us."

Dear Ones, the outer face is not as attractive as the inner face, as the astral face, because the astral face has the magnetic attraction. Just like the magnet attracts you, in the same way that Inner Form, that Astral Form of the Master attracts you; and as you go further within and as you see the Causal Form of the Master, that is much more radiant and it is even more attractive.

Master always looks at the souls and this is the reason why He never makes any mistake, He never forgets the soul after giving Initiation to that particular soul. You see that only

because of that, the Master goes and recognizes His soul. Many times it happens that the soul goes into some other planes, or even to the hells, so the Master goes there and He recognizes His soul and He brings him back. If there is any sign on that soul, only then the Master is able to trace him and only then is the Master able to recognize him. If there was no sign on the soul how could the Master trace him?

If the disciple has not perfected his contemplation, if he has not had the darshan of the Master and if he has not contemplated on the Form of the Master, how will he go along with the Master when the Master comes to take him? How will he be convinced? How will he be sure that He is his own Master?

That is why Swami Ji Maharaj said, "O brother, you have the contemplation of the Master's Form, otherwise you will not be saved."

Guru Arjan Dev Ji Maharaj said, "Develop the Form of the Master in your within and in your mind you go on doing the Simran given to you by the Master." The Simran given to you by the Master is such a Power that no force of the Negative Power can stand in front of it. So while doing the Simran given to you by the Master, bring the remembrance of the Form of the Master over here at the Eye Center.

Guru Arjan Dev Ji Maharaj says, "The Form of the Master is beyond time, it is beyond Kal: and we can concentrate on the Form of the Master only by contemplating on the Form of the Master." You see that it is very difficult to concentrate and contemplate on the Form of the Master because He does not go below the Eye Center. It is very easy to remember the things of the world. The moment you think of anything of this world at once you feel like that thing is in front of you. Why? Because it is coming from the centers below the Eye Center and our attention is still not perfected. That is why we can easily have the remembrance of the worldly things, but for the Form of the Master it is difficult for us – because still we are not right at the Eye Center and we have not perfected our concentration.

Master Sawan Singh Ji used to say, "In the Satsang we should try to sit in such a place from where we can have the darshan of the Master. We should not try to sit way in the back or in the side or at a place from which we cannot have the darshan of the Master."

He also used to say, "The people who come first should go and sit in the front. The people who come later on should not try and go and sit in the front; they should sit at some other place. But wherever you sit in the Satsang, you should always be sure that you are able to have the darshan of the Master."

In order to sit in the front and have the darshan of Master Sawan Singh, at least five or six hours before the Satsang, if not more, we would come and sit there so that we would not be pushed back; if we came later we would not get the [good] seat.

The teachings of Master Sawan Singh were very simple and He used to say in a few words whatever he wanted to say. He even used to say, "The farmer always looks at the other end, the furthest end from where he has started watering the field." What He meant to say was that, "I can see even the people who are sitting way in the back and you should not fight over the issue of coming and sitting in the front."

He used to put a lot of emphasis on contemplating on the Form of the Master. He used to say that, sitting in the Satsang you have the best opportunity to develop the concentration

on the Form of the Master. For an hour, or an hour-and-a-half, while you are sitting for Satsang you can look at the form of the Master and contemplate on it. And you should be so much absorbed and so much concentrated in looking at the form of the Master that you should not even be aware of the pathi who is sitting right next to the Master. And if the Master is talking to anyone, even then you should not be looking at that person: your attention should be only at the Master.

Kabir Sahib said, "Always look at the forehead and eyes of the Sadhu because in His eyes and in His forehead the truth always resides."

Those who look at the Master constantly sitting during the Satsang, they get a tremendous amount of experience, they get very good amount of the experience, those who look at the Master constantly.

Now the question is, "Do you have to read the bhajan?" So what to do? Often I have said that you should practice singing the bhajans. You should learn the bhajans so that, when you get the opportunity to sing the bhajan, you will not have to use the book. You should always be looking at the form of the Master and you should even remember the page number. You should have the book in front of you for the namesake, for the page number, and like that, I would say that you should even remember the page number so that, when your turn comes, you should at once say that it is on this page, and then you should know the bhajan by heart so that you may continue looking at the Master, you may continue having the darshan of the Master.

Dear Ones, Master Sawan Singh used to say, "The hands at work, the heart with the beloved." So we, the dear ones, should also be like this, that the string of our heart, the string of our eyes should always go on moving toward the Master. We should always go on looking at the Master.

Well, the questions of the dear ones were very good and I really enjoyed answering their questions. It reminded me of my Beloved Masters. Master Kirpal Singh and Master Sawan Singh Ji, and whenever I am able to remember Them I become very pleased: it makes me very happy to remember Them. I remember the times I have spent sitting at Their Feet. My words are very simple and the way I answer the questions is also very simple. As Master Sawan Singh used to talk about His own way, He used to say, "If anyone wants to understand anything in simple words they should come to me and I will explain to them." He always used to explain the things in a few words. He used to say, "If anyone wants to understand anything in detail, in more words, he should go to Kirpal Singh." He used to say, "Kirpal Singh first takes apart the gun, piece by piece, and afterwards he puts them back, and in that way he explains the things to everybody. But my way is different: I just say a few words and I explain things to people in simple words."

So my system, my style is also the same. My words are very simple. I only share the love, I only share the grace which I have received by sitting at the feet of those great Masters. Whenever I talk about Them, whenever I remember Them, I feel like – you know that when you pull a spring – in the same way, I feel so much strength and energy in me whenever I remember my times with Master Sawan Singh and Master Kirpal Singh. So whatever I have gained, whatever I have learned sitting at Their feet, it is a very simple thing. I appreciated the time which I was given, which I got to sit at Their feet and I made

my life. And I would like to tell all of you, that you should appreciate the time which you have got, so that you may also make your life successful.

Master Sawan Singh often used to call Master Kirpal Singh as a malvi.

Once there was a wedding and people were waiting in Sikhandarpur, at the farmhouse of Master Sawan Singh, and Master Sawan Singh said, "At least let my malvi come." Malvi is the word for a Muslim priest.

A malvi is a very learned person; he knows about the holy book of the Koran. That is why Master Sawan Singh used to call Master Kirpal Singh as "Malvi." Master Kirpal Singh often used to explain the Path to the malvis and to the Muslim people.

1998 February: Master's Grace is Always Flowing

Original Date: December 29, 1982

This question and answer session was given December 29, 1982 at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Some of my friends want to live a very quiet and meditative life and deepen their inner relationship with the Master, and so they left off their work in the world and they just stay at home very quietly and say Simran and do a lot of meditation. But it also means that they don't have the money to come to be with the physical Master, and I wonder what the Master has to say about that. Is there a time when it is indeed better to stay home and just be very quiet and meditative?

SANT JI: Indeed it is very good to meditate, and I appreciate this. But sometimes what happens to such people is that the mind deceives them. What happens is that after some years, when such people start doing any worldly thing, people play jokes on them, and they become the subjects of taunts and criticism by the people. That is why it is always better to do the worldly work, earn one's livelihood by honest means, and side-by-side do the meditation. This will be much better.

This is my personal experience. I have also come across many people who leave the world and do the meditation for many years. But when their mind deceives them, he throws them from the top of the mountain.

This is an incident of some thirty or thirty-five years back. It happened in the village where Baba Bishan Das used to live. There was one man whose name was Ikam Das. About twenty or twenty-five years before I met him, he left his home. He went into the wilderness to do the devotion of God. So after spending twenty or twenty-five years in the wilderness and giving up the worldly life for that many years, he came back and his mind deceived him. His mind told him that since he has come into this world, he should enjoy the worldly life, too. People told him not to do that. Baba Bishan Das also told him not to do that. Baba Bishan Das told him, "Now you will not be able to be a worldly man, because you have become very old." At that time he was about seventy years old, but still he wanted to get married. So he got married, but he could not maintain that marriage, and so that marriage was not successful. He got married again, but since he was very old and the wife was very young, still he could not do anything. So what happened? His wife

used to use him to carry the load of vegetables to the nearby market where they would go to sell the products of their field.

Once it so happened that when I was going to see Baba Bishan Das, I saw him on the way. When I had seen him [previously], he had good health. But after his marriages he had become very weak, so I could not recognize him. But he recognized me. He said, "Ajaib Singh, don't go very soon, because I want to see you, I want to talk to you. So wait for me until I come back from the marketplace." I went to Baba Bishan Das to have His darshan, and I was still sitting there when he came back after delivering the vegetables to the market. And he told me, "Ajaib Singh, I want to tell you one thing, that you should not get married. I have told everyone in this village not to get married, and I was looking for you, and now that I have seen you, I am telling you not to get married."

I told him, "Look, Ikam Das, still you are not giving me the right advice. It is not a bad thing to get married. One should get married – if he needs to be married – at the right time. You should advise me, 'Don't get married at my age. Don't get married at this old age.'"

Baba Bishan Das told him, "Ikam Das, you spent so many years in the wilderness pretending as if doing the devotion of Lord, and when you came back into the world, you wanted to live a worldly life. That is why you are neither a worldly person, nor are you a spiritual person."

Sant Mat does not inspire us to remain idle and do nothing. Sant Mat teaches us to work hard, earn our own livelihood, and then do our devotion. If we will not work for our livelihood and if we will live on the other peoples' earnings, what will happen? Whatever meditation we will have done, our meditation will go into the account of the person who is supporting us. And what will we get in return? We will get the anger, criticism, and all the bad qualities of the person who is supporting us. That is why Sant Mat teaches us to work hard, earn our livelihood, and then do the devotion. Because if we will earn our livelihood by honest means, and if we will support our children and our family with the money which we have earned ourselves, it will have a very good effect on our meditations, as well as on our children.

One who works hard supports himself, and he can support many other people as well. That is why we should not remain idle. We should work hard and then do the devotion. If we leave the world and sit quietly in our home for the meditation, you know that mind is a very swift horse, and he wanders everywhere in the world. Even when we are sitting for the meditation, our mind may plan and make us think that we should do some work, we should find some job in the world. He may make us realize that it is not a good thing that we are sitting in the meditation. So one should always spare himself from the tricks of the mind, and one should work hard, earn his own livelihood, and then do the meditation.

When I did the meditation of the Two Words given by Baba Bishan Das for eighteen years, I used to work very hard in the fields. All day long I would go on working in the field and make my body and mind tired, so that when I would sit for meditation, my mind would not play any tricks on me. I would stay up in the night and utilize the nights for doing the meditation, whereas in the daytime, I would work very hard in the field doing my own farming. Here also, when Master gave me the orders to meditate, I planted this orchard at that time. All day long, whenever I would find the need, I would come in the

field and I would work hard with my own hands. I never sat idle or became lazy. I would always make my mind and body tired so much by doing all this outer work that when I would sit for the meditation, my mind would not play any tricks on me.

QUESTION: Sant Ji, in our country it's the rule [that] if the woman is divorced from her husband and she is over sixty years of age, she can't share his pension. My husband doesn't support me. We are living apart. And so in our country, the woman who is divorced from the husband gets [a welfare] pension. Should I accept that?

SANT JI: It is better to stand on our own feet. It is best to earn our own livelihood; but if in case we can not do that, and if we get help from the government or from the social security or anything like that, we should meditate more. Satsangis should meditate more, because the money which one gets from the government, the help in the form of the social security, that money is also of the people, and one has to definitely pay to those whose money he is using. So that is why if any satsangi is getting that type of help, he should meditate more, so that he may not have the bad effect of the people whose money he is taking.

QUESTION: Concerning the paradox between grace and our will to do things, it seems at times when we can't manifest what we want, that the grace is not there to do so. Can this be a trick of the mind, that the grace is always there, and it's just our will that's lacking? Or are there times when the Master will withdraw the grace to humble us or to let us know who's really in control?

SANT JI: There is no time when the Master is not showering His grace on His children. But sometimes what happens when we people do some work, we do not think about it seriously, we do not seek the guidance of any of our good friends. That is why we do not become successful in those works, even though the grace of the Master is there.

Satsangis should never think, not even in a state of forgetfulness, that Satguru's grace is not on them or that Satguru is not gracious on them. Satguru showers all His grace on the disciples all the time, even when a satsangi is sleeping or when he is awake. Only the satsangi sleeps; the Master does not sleep. He is always awake, and with His every single breath He showers His grace on the disciples. So that is why the satsangis should never think that they are not getting the grace of the Master. There is no time when Master is not showering His grace.

I will explain this to you by giving this example. Suppose there is a worldly father. The worldly father always thinks that his child should become a better person, he should be a very good person in this society. But the son does not pay any attention to what the father is saying; he does many bad things. But still the father is having a lot of patience, and he always tries to explain the things to the son, but the son does not understand. Suppose that son makes a grave mistake and he goes to jail. Still the father is very patient and loving, and he hires a lawyer and tries to fight in the court and tries to get his son released. He always tries to do the things better for the son. So just imagine: if a worldly father does all these things for his worldly son, our Almighty Father, our Supreme Father, Who has left His eternal home of happiness and has come down into this world assuming the human body and is suffering a lot for us, don't you think that He will do all these things for us? He is always ready to shower His grace on us. But what happens? You know that if a child is trying to touch the fire, even though he has the desire to do that,

since the parents know that it is not good for him to do that, they know that if he touches the fire he will burn his hands, that is why the mother will hold him and tell him not to touch the fire. Or if the child is trying to touch a piece of coal, the father will say, "Don't do that." The father knows that if the child touches the coal, his hands will become dirty. That is why he always tries to stop the child, from doing all these things, even though the child is trying to do that.

What happens is that we don't know what is good for us, or what is bad for us. That is why when we desire anything, when we ask for anything, and if that does not happen, we blame the Master. We say that the grace of the Master was not there. That is not true. The grace of the Master is always flowing toward us, but on many occasions since we don't know what is good or bad for us, and since our Master does know what is good or bad for us, that is why He does not let us do the things which we desire: because we don't know that it was bad for us. Gradually, after some time, we come to know that the thing which we were going to do was not good for us, and we get the right understanding afterward.

So I want to explain to you that there is no time when Master is not gracious on us, but because we don't know what is good or bad for us, that is why many times we do not feel the grace of the Master in the things which we want to do, because it is not appropriate for us to have those things.

When Satguru comes He makes us understand these things through the Satsangs; He teaches us how to make our worldly life comfortable. He tells us, "Loving each other, make your home a heaven, because this is a stepping stone for your spiritual life. If your home life, if your worldly life is comfortable and harmonious, only then you can do your meditation." Our Master does not want us to be unhappy and miserable in this world; if we are unhappy and depressed, our Master is also affected by that, because He is sitting within us. That is why He tells us to make our worldly life easier and comfortable, because we can meditate and go within only if our outer life is comfortable. If we have difficulties and problems in our outer life, we can never progress in the meditations. That is why, always lovingly through the Satsangs, He tells us how to make our home life a heaven. He tells us, "The Master Who is sitting in you in the Form of the Shabd is definitely affected by your pains and problems. You should never think that when you are unhappy, He is not affected by that. He is definitely affected by that because He is sitting within you."

That is why Saints and Masters always tell us to go within, manifest the Master, and find out what is the Will of the Master for you. Always do anything you want, but first take the order from the Master. First you should know whether it is the Will of the Master or not. Because Master never wants us to do anything bad. When the disciples go away from Sant Mat, when they leave the principles of Sant Mat and start doing the other things, Master becomes very unhappy. He says, "What are these forgetful children doing?" And He is always unhappy and affected by the pains and problems of the dear ones. That is why you should do meditation, go within, and manifest the Master within you, so that you may know whether the things which you are doing are acceptable in the eyes of the Master or not, whether it is in the Will of the Master or not, that you are doing those things.

Kabir Sahib said, "If the dear ones are unhappy, I am also unhappy." Guru Gobind Singh Maharaj said, "O Lord, grant the happiness and comforts to all my disciples and to their families."

When we go away from the principles of Sant Mat, we create problems and difficulties for the Masters. That is why we should never go away from the principles of Sant Mat. We should mold our lives according to the teachings of Sant Mat. We should never understand, we should never think, that Master is not gracious on us. Master is always gracious on us. Guru Nanak Sahib says, "I sacrifice myself on such a Master Who showers His grace on me, breath after breath. He Himself is a Liberated One, and He liberates others."

QUESTION: Having no power over the Satguru, and existing only by His mercy, begging for one drop of love, can you open our hearts and tell us of the beauty and love of Kirpal?

SANT JI: I agree that we have no power over the Satguru. But when I sang this bhajan in front of Beloved Master, He told me, "No, that is not true. Those who meditate definitely have power over the Master. They can control the Master. Because the obedient children can even tie the father with ropes. They can do anything, because they have controlled their father in their love. There is nothing impossible for them because they have manifested the Master; and they have controlled the Master in their love." That is why it is not true that we have no power over the Satguru. Those who meditate and go within, they have the power over Satguru. Whatever they want, Satguru will do for them.

Satguru knows what is there in our hearts, because He is sitting within us. Once I had made some pickle [chutney], and I had even prepared food, and then the thought came into my heart that when the sister of Guru Nanak had made a chapati for Him, because that chapati had become very beautiful and very good, she thought, "My brother, Guru Nanak, should come and eat this." Even though at that time Guru Nanak was living far away, but still He appeared there to eat the chapati because his sister had remembered Him with love. So I thought that like Guru Nanak came to quench the thirst of His sister, is it possible that my Master may come and fulfill my desire? I have the desire that my Master should come and eat the [chutney] which I have made and the food which I have prepared. And it is true that after that, Master sent one person, whose name was Ramlal. He came and informed me that Master was coming there for lunch. And because I had desired that Master should come and eat the food there, even though there was no schedule but still Master came there and He ate that [chutney], He ate the food. And I have mentioned many times in the Satsang that Master told me, "Your [chutney] is very delicious; and now that I have eaten your salt, I will have to be true to your salt, and I will have to give you something." I was a very fortunate one that Master, Who was residing within me, heard my plea and knew my desire, and He came to fulfill my desire.

The Form of the Supreme Father Kirpal cannot be described in words. As Kabir Sahib said, "The dumb person cannot describe the sweetness of the jaggery; he can only express his happiness that he has eaten something sweet by dancing. He can never speak because he does not have any tongue; he is dumb." In the same way, the Form of the Master, Supreme Father Kirpal, can never be described in words. No matter if you write millions

of scriptures in the praise and the glory of the Form of the Master, but still you cannot describe His glory in its full sense, its full extent. It is something which is worth seeing.

I can tell you only this thing, that this world is a dense forest of sensual pleasures in which the mind and soul are being kicked and knocked. When the mind and soul get some perfect Master and, by doing the meditation according to the instructions of the Master, when both mind and soul after stilling themselves at the Eye Center with the grace of the Master, when they go in the beyond and reach the Radiant Form of the Master, there they see the attractive Form of the Beloved Master. Then both the mind and soul are attracted by that Radiant Form of the Master, just as a piece of iron is attracted toward a magnet. When our soul and mind come in the range of the Shabd, they are at once attracted and pulled by the Radiant Form of the Master. And then we come to realize what is the position of our Master and what respect our Master is getting in the higher planes. There we come to know how these opposing powers, which were bothering us in this world, pay homage to our Master and how they have become the slave of our Master. And only then the true love and true faith in the Master is created within us.

QUESTION: First, why are the hours of 3:00 to 6:00 in the morning the best hours to meditate? Second, in the meditation instructions You said that when our mind wanders from the Third Eye, when our attention wanders, we lose a lot of our strength, and I was wondering: is that physical strength, and does that also apply throughout the day? Third, Master Kirpal used to say that when we see Light in meditation, that that's the only time that we are progressing in our meditation, that it would make us progress. I was wondering what that process is? How does seeing the Light make us advance spiritually?

SANT JI: [Sant Ji chuckles] Well, Hazur Maharaj Kirpal threw a lot of light on this matter, regarding the early morning hours for meditation. One reason is that by sleeping, we forget all our daily thoughts which we have been thinking throughout the day. We have forgotten them by sleeping, and our body becomes lighter by sleeping. And the other thing is that since our consciousness, our soul, our attention, has recently or at that time entered in the body when we woke up, that is why those who meditate in the early morning hours are able to withdraw from the body, are able to take their soul up easily.

Another reason is that at that time in the houses or the streets, not many people are awake, so there is not much noise or disturbance. That is why it is recommended that the meditator should take advantage of that time.

Now, regarding what strength do we lose if we let our mind and soul come in the nine openings. You know that our inner journey starts from the Eye Center and we have to go upward. But if instead of going upward, we let our mind and soul come downward into the nine openings, what happens? When our mind and soul go in the nine openings, then we start having thoughts of the world. And when we will have those thoughts, we will naturally have the desires of the world. And when we will have the desires, we will definitely do one or another thing to fulfill that desire. And you know that when we act to fulfill our desires, what do we do? We definitely lose our strength.

Now, regarding the Light – in Sant Mat, our job is to go into the Light, because this Light is the Light of the Almighty Lord, and the Light is Life. That is why we have to go into the Light, and when we go into the Light we progress.

God has manifested this Light from Sach Khand, and it is burning in all the planes. So when we see the Light, when we go into the Light, gradually by traveling in the Light, we come nearer to our Real Home, Sach Khand. When we have the Light, when we are in the Light, we will not lose our way. On the first day in Satsang I said that there is a lot of darkness in the within, and unless we have the Light of Master, we cannot progress. So when we have the Light, when we see the Light, or go into the Light, we progress.

QUESTION: Would You like to use this blanket?

SANT JI: [much laughter, including Sant Ji] Thank you, I have enough clothes. I thank you for your sympathy.

QUESTION: Is it disrespectful if, after the morning meditation, we follow You to Your stairs and watch You go up the steps?

SANT JI: [Sant Ji laughs] Well, you have to please your mind, whether it is appropriate or not. The question is to get the darshan of the Master, and for that, no matter what you have to do, everything is respectful.

[Sant Ji laughs while Pappu translates this.]

I will tell you an incident of Master Sawan Singh and His very devoted disciple, Mastana Ji of Baluchisthan, which I saw with my own eyes. In those days there was no electricity in the Satsang Hall, at the place where Baba Sawan Singh Ji used to live. So in the summertime, they used to have [large] fans, which they would move with their hands. One person was doing that to Baba Sawan Singh, and Mastana Ji was there. He had the desire, "Let me go and fan my Master." He thought, "Is that person superior to me, or has he more right on my Master that only he is allowed to do that seva? Why shouldn't I go and do that?" But there were many other people who were not allowing Mastana Ji to go in front of Baba Sawan Singh and do that job. So He was very much upset, and then He thought, "Baba Sawan Singh always says in the Satsang that a dear one should never be stopped by anything, even if he is living in a place where there are many snakes, and if on the way there are many lions and tigers – no matter how many obstacles there are in the way, the dear one should never be stopped by or be afraid of anything when he is going to have the darshan of the Master." He thought, "When Master says all these things, why should I worry, why should I just stay here? I should go and kick that person out and take the fan and do that seva." So somehow He got the way [to the front] and He pushed that person. He was trying to get the fan from him, but the other person was also very stubborn. He did not want to give that fan to Mastana Ji, and they both started fighting. Now both of them were very strong, and nobody wanted to just let go of the fan, so ultimately both of them fell onto Baba Sawan Singh [Who was sitting] on the bed.

Then Baba Sawan Singh Ji became upset, and He said, "Well, Mastana, why don't you give him the fan?" He replied, "Master, that person is not giving me the fan. Why should I give the fan to him?" So when both of them were fighting, Baba Sawan Singh Ji became very upset and He said, "Mastana Ji, you go and jump in the well. You are disturbing me a lot."

Mastana Ji had wanted to hear some words, He had wanted the order of the Master. So when Master Sawan Singh said, "Go and jump in the well," He at once went to the well which was near the Satsang Hall and He jumped into it. When Master Sawan Singh Ji

came to know about that, He at once ran to the well, and they threw a rope into the well, and Baba Sawan Singh told Mastana Ji to hold that rope and come out. But underneath the water, Baba Sawan Singh was holding Mastana Ji up, and He was not letting Him drown. And Mastana Ji knew that, that Master Sawan Singh was protecting Him. So He said, "Well, I will not do that. I am obeying Your order, You told me to go and jump in the well, now why are You trying to rescue me?"

Anyway, when Mastana Ji came out, He used to say, "One should never get stopped by any obstacle when he is going to have the darshan of the Master. And even if one has to sacrifice a very big thing on the way to the Master, for having the darshan of the Master, he should understand that sacrifice as the little one, and he should never let anyone stop him from going to have the darshan of the Master."

Mahatma Chattardas also had the Initiation from Baba Sawan Singh, and in His writing He has written that the Master is not bothered by the world, and because He is in the love of His Master, that is why He does not care for the love of the people, and that is why usually He does not let many people come near Him. But the disciple, the dear one, the lover of the Master, even if He gets the opportunity to have the darshan of the shadow of the Master from a distance, still he understands himself as the most fortunate one. If somehow he gets the opportunity to have the darshan of the Master face-to-face, even from a distance, still he will understand that he is has gotten a very big kingdom or that he is one of the most fortunate ones.

Once when Master Kirpal Singh Ji was resting in my house in the room on the top floor, two dear ones I don't know from where they climbed the stairs – they came and opened the door. As soon as Master Kirpal saw them, He became upset and He said, "Why don't you let me rest?" Hearing that, one dear one told the other, "Look, did you get the parshad, isn't it very tasty?" And they both were very happy to have the darshan of the Master. So I mean to say that the dear one needs only the darshan. No matter in which way he gets it, he is desirous of the darshan. So whatever he has to suffer in order to get the darshan of the Master, he is ready to accept that.

1998 March: The Foundation of Spirituality: Love, Faith and Firm Determination

Original Date: December 26, 1982

This question and answer session was given December 26, 1982 at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Sant Ji, could you give us some suggestions about dealing with discord in a group of people. I'm thinking particularly of my family and of our satsang. [Pappu asks for clarification.] Disagreements and arguments and things like that – how to help when those come up in a family or in a satsang group.

SANT JI: I think in 1977 I gave a discourse on this subject in Sant Bani Ashram, which is on tape as well as in the magazine. I think you should find that tape and listen to it.[2]

---

[2] See "The Enemy Within," Ch. 17, in *The Ambrosial Hour*, also *Sant Bani Magazine*, July/August, 1986

Satguru Power has a lot of sympathy for the satsangis, that is why He always tries to make the satsangis peaceful and in harmony. Satguru Power always becomes very happy when He sees the satsangis living in a peaceful state, and that is why He always tries to make them peaceful. Because when our minds are peaceful and quiet, then we get a lot of help in doing our meditations. Whether it is a family or a satsang group, it is always very important to keep our mind peaceful.

Ever since our soul has left the realm of peace, the Home of our Supreme Father, she has not found any peace, she has not experienced any peace. Instead she has been carrying the burdens of the sufferings and pains and problems of this world.

From childhood until old age man goes on dreaming of peace and happiness, but he never finds any peace or happiness because the Negative Power is bothering everyone. When the Negative Power comes to bother us, then we can handle it, but [even] before the Negative Power comes, the mind is bothering us a lot. You know how the mind is bothering everybody. He is separating the husband from the wife, he is making us fight with each other. You know how only because of the mind one religion is fighting with the other religion, how one country is fighting with the other country. So everyone has become a toy in the hands of the mind, and they all are being bothered by him and that is why they don't have any peace.

Whether it is a satsangi family, a satsang group, a school, or any institution, if we all come to realize that we all have only one Father, and we all belong to one Home, then we may start learning. And then we may know how to become peaceful, and then we can become peaceful.

QUESTION: Sant Ji, for the past seven years I have been separated from my husband, and in that time I haven't committed adultery or anything like that, but I have on occasion masturbated. And I'm wondering, for women especially, You haven't really said very much about the damage that's done when women engage in sexual acts of different kinds. For men You've said that if they lose semen they are losing the power of Ojas and there's a great loss. But for women, what can You tell us that can give us more information on why not to do these things?

SANT JI: Women need to preserve the vital fluid as much as the men need to. As men experience a loss by losing their vital fluid, in the same way, women also lose the same power.

Because as men have the desire, in the same way, women also have the same kind of desire. And as men have the vital fluid in their bodies, in the same way, women also have the vital fluid in them.

But many doctors, as well as most women, don't know this, that they also have the vital fluid. Suppose there was no vital fluid in a woman: she would never have gotten the desire of lust.

I have said this a lot, that people lose a lot more vital fluid by masturbating. They may lose a little when a man and woman indulge, but if they are masturbating, they lose a lot

of vital fluid. And the other damage is that the veins in which the vital fluid is made, and through which it flows out, they also are damaged if the people are masturbating.

Masturbation eventually leads to many diseases in old age. That is why in the Hindu Shastras it is written that masturbation is a great sin. It is like throwing the vital fluid in the fire, because the vital fluid is the main element in the creation of babies. And just imagine: one drop of your vital fluid can create one baby, who can create many other babies, so it has been considered as the main element in the creation of this world. That is why in the Hindu Shastras it is written that those who masturbate, those who waste their vital fluid with their hands or by artificial means are doing a grave sin.

Of course, everyone should abstain from lust, but it is worse to masturbate.

Don't go for the little pleasure you may get by indulging in this lust. Always consider the consequences of your unchaste deed; just think about the diseases which you may get by indulging in this way.

Guru Arjan Dev Ji Maharaj says that just for a little bit of pleasure a man suffers a lot for many days; he comes back into this world again and again.

Guru Arjan Dev Ji has written that one gets the pain for one krore days, which is about thirty-three thousand years.

Now you can very well imagine and think and decide about it – who will [want to] be the foolish person who will enjoy for a little bit and, just for a little bit of pleasure, will suffer for thirty-three thousand years? Because the more you indulge in lust, the more disease you get in the end. If we indulge more in lust, in our old age we will get more disease.

A satsangi should always sit in meditation when such a wave of lust comes within him. He should always hide himself behind the Form of the Master. You know that if any trouble is going to come, the child goes and hides himself behind the mother. In the same way, when you see the wave of lust coming, at once go and hide yourself behind the Form of the Master at the Eye Center. At once take your attention into the Light and start doing your meditation. Then that wave of lust will go away and it will not bother you any more, and you will get peace.

If you put more wood on a burning fire, the flame will increase. It will never be extinguished; you can never satisfy the fire. In the same way, obeying your mind, if you will indulge more. your mind will not get any satisfaction. He will ask for more and more; and the desire will become more and more, and it will create a lot of heat in your body. And every now and then your mind will make you do that. He is like a competent lawyer sitting within you, and he may tell you, "Well, do it now and don't do it later on." But later on also he will make you do the same thing. Whenever he will get the opportunity, whether it is in the morning, in the afternoon, or in the night, he will always make you indulge in this and he will make you his slave.

I get the opportunity of meeting many people and sometimes when I hear about people's lives, I feel sorry for them. Because when I hear how they have spoiled their lives it is a matter of great sorrow for me. What people do, right from their childhood, even before the vital fluid has started forming in their bodies they are involved in lust – they talk about lust, and they get involved in lust. So that is why before they come into their youth, they become old. What happens when a child knows about lust and thinks about it and

gets involved in it? In his youth he starts losing his vital fluid faster than it is made in the body. When he sleeps, and when he wakes up, all his clothes are wet. So gradually, when he loses a lot of vital fluid, he becomes old very soon. Later on when he gets a lot of diseases because of the loss of energy, then he goes to the doctor and tries to replace the vital fluid with medicines. He gets some help, but the medicines produce a lot of heat in the body. The person does not abstain from the unchaste deeds. Instead of abstaining from the unchaste deeds, instead of maintaining the chastity, he goes on taking the medicines and he goes on indulging in lust.

In the present time, which we call as the age of progress, you know that lust is promoted a lot through the television, radio, movies, and newspapers. Lust is talked about everywhere, and you will be surprised to know that most of the advertisements are regarding the pills for energy to replace the vital fluid. And in many different ways the doctors are inspiring people to indulge in lust more and more.

Why do Saints and Mahatmas emphasize living a life of loyalty between the husband and the wife? Why do They tell us to abstain from the sexual pleasures? And why do They tell us to maintain chastity and purity in our lives? This is something which we all should think about.

If a woman can maintain her love for one husband in her life, that is enough. In the same way, if one can maintain the love for one Master in his lifetime, that is enough. Because the woman who makes many husbands and who tries to love many different husbands never finds any peace or happiness. She becomes restless; she becomes sad and depressed. But if she is loyal to only one husband, only one person, then she gets the eternal happiness.

When you are bothered by lust on this plane, when men cannot control themselves when looking at the physical women, and when women cannot control themselves when looking at the physical men, just imagine what will become of you, what will happen, when you go into the astral plane and you meet the astral men and women? They are more beautiful, more radiant, than the men and women are here. If you are not able to control your emotions your lust in this physical plane, what will you do when you go to the astral plane?

When the pleasures of this physical plane are bothering us and we are finding no peace in them, do you think that we will be able to get peace and happiness when we get the astral bodies and astral organs of senses?

Your Master, your Friend, wants to take you to Sach Khand. But when you are not able to control yourself in this physical plane, how will you control yourself when you go to the astral world? Don't think that it is all a story. This is a fact: when we leave this physical plane we go to the astral plane. And the astral plane is exactly like the physical plane. The only difference is that there the bodies are astral and everything is in the astral form. There also we have many different places, many different bodies. If we have not controlled ourselves, if we have not maintained purity in this physical plane, how are we going to maintain purity and chastity in the astral plane?

Always remember, if you will get absorbed in unchaste thoughts, at the time of your death they will bother you. The unchaste thoughts will not allow you to think about your

Master or to remember your Master at the time of death. At the time of death the unchaste thoughts will come again and bother you.

Once I got the opportunity of visiting a ninety-year-old man when he was on his death bed. When I went to visit him, he was unconscious. When I held his hand, at once he woke up and he asked me, "Are you tying the thread on my wrist?" In India it is a custom that when a boy gets married they tie a thread on his wrist. So he thought that I had come to tie a thread on his wrist to get him married again. So he asked me, "Are you going to get me married again?"

Just think, he was ninety years old and he was on his death bed, but still because of his unchaste thoughts, he was thinking that he was going to marry once again. So if you have unchaste thoughts deep in your mind, then at the time of death they will bother you and they will not allow you to remember the Master.

Regarding how important or how valuable the vital fluid is, I gave many discourses on the banis of Guru Nanak and Kabir while I was at Sant Bani Ashram, which are on the tapes and in the magazine. You should find those and you should listen to them, you should read those, and you will realize how important, how valuable the vital fluid is for everyone.[3]

In the Path of the Masters there are not different teachings for the men and women. The teachings of Sant Mat are the same for both men and women, because within both of them the same Path of the Master is existing, and they both are given the same Naam, the same Initiation, and they both have the same practices to go back to the Real Home.

Kabir Sahib said, "Listen, O men and women, to the true words of the Master. In this world there are many poisonous fruits. Don't taste them." The Negative Power has [covered the poison with sugar] and He is tempting the people. Kabir Sahib says, "Don't say, 'Let us taste it once and then we will not eat it.' Don't do it, because once you taste this poisonous fruit, once you get the bad smell of this unchaste deed in your brain, it will bother you over and over again, and you will never be able to get rid of it."

Masturbation is a very bad habit and it is very difficult to get rid of it. In the army there was a boy from the Punjab, whose name was Guru Dev Singh, and he had this habit. He became very weak. He was not able to function properly, he was not able to run with us, he was not able to do any work because of his weak body. But he did not stop doing this bad habit. Once our officer asked, "What is wrong with Guru Dev Singh? Why is he becoming so weak?" Since I knew about his habit, I told the officer that he was masturbating, that he had this bad habit. So that officer told me to watch him and make sure that he did not do that again. You know, how can one guard someone who is involved in this bad habit? I tried to guard him, but whenever he would go to bed, in his bed he would do that. So I told the officer that I cannot guard him because he finds one or the other way to masturbate. Gradually he became so weak that he was not able to move properly and the government had to fire him, and he lost his job. So I mean to say that when you have this bad habit, it is very difficult to get rid of it. So that is why one should be very careful and never form such a habit which may result in disease or problems.

---

[3] Further comments are in the following issues: "Dance, Mind., Dance," Oct. 1977; "On Sheel or Continence," Oct. 1979, also in Streams in the Desert, Ch. 20; "Always Mind is the Obstacle," Sept. 1983.

QUESTION: Are all the five dacoits as difficult to get rid of? If lust goes first then is every one [of the dacoits] going to be just as bad in time?

SANT JI: [After hearing the question, Sant Ji laughs.] For those who do not meditate, the dacoits are very mighty and very powerful and they make those people their slaves. But for those who meditate, they are nothing, they are very weak. The dacoits do not bother those who meditate.

Yesterday in the Satsang I said that when you progress in meditation and reach the Feet of the Master, when you reach Trikuti in Brahm, there these powers, one by one, will go from you. They will come and tell you, "Now I cannot live with you any more." Because when the owner of the house wakes up, then all the dacoits find no place in the house. Lust will tell you, "I am going," and in the place of lust will come continence or chastity.

Guru Arjan Dev Ji Maharaj said that these five dacoits bother the people of the world, whereas to the devotees of the Almighty Lord they bow down.

You know that if you surrender to your enemies, if you surrender to the dacoits who have come to plunder the valuable things in your home, they will take all your belongings, and it is possible that before leaving your home, they may even beat you. But if you do not surrender to them, if you are strong and you say, "Okay, come on!" if you try to fight with them, then they will know that you are stronger and they will run away. If you chase them, they will run away In the same way, if we will wake up and if we are determined to fight with the five dacoits, they will not bother you. You will be able to chase them away. That is why Kabir Sahib said, "In this city of the body, you should keep the Light of the Shabd glowing all the time. Because in this city of the body the thieves come." He even called all these five passions as the dacoits. He said, "Burn the Light of the Shabd within you and always remain awake because the dacoits come into your city to plunder you. When they see that you are awake and that there is Light in the house, they will not enter the house and bother you."

QUESTION: If lust only departs when we reach Trikuti, and if we can't progress in our meditation until we get rid of lust, what hope is there for us?

SANT JI: [After hearing this question, Sant Ji laughs.] Supreme Father Kirpal always used to say, "What a man has done, a man can do."

This is the thought of a weak mind. The weak person is always afraid of the other person. Even if he is stronger than the other person. still because of his weak thoughts, he always thinks that he is weaker than the other person.

In Rajasthan there is a saying that once a trader – traders are not usually very strong – defeated one of the farmers, who usually are very strong. The trader sat on the farmer, and the farmer who was underneath said, "Well, let me come up and then I will show you."

You have the strong Master with you, and on your back is the strong hand of the Master. Why should you think that you will never go inside, that you will never go within, that you will never rise above?

You should have firm determination to go in the within, and you should have love and affection for the Master. You should have faith in Him. These three things are the

stepping stones, they are the foundation of your Spirituality. If you have all these three things: love, and faith in the Master, and firm determination, then there is no question of not going within.

Make your determination a little bit stronger and try to rise above. That will also help you a lot. And go within just a little bit and then you will see how the flames of love are burning in your within. Reach the Eye Center and then you will see how your Master is waiting for you. Master never wants to delay our journey to Him. He is always ready to pull us up. At least be attentive to Him, look at Him. Take one step toward Him and He will come down fifty steps to take you above. If you have firm determination, love and affection for Him, and faith in Him, then definitely He will take you up.

QUESTION: Master, many times I feel like I have very little or no love for You. I feel like I have a really hard time trying to reach the Eye Center, to try to do something good, or to do what You ask. I am wondering, how can I get over that phase?

SANT JI: Just now I have said that first of all we need to have love and faith in the Master. These are very important things. Unless we have all of these, we cannot go within.

QUESTION: Is the Form of the Master, which resides within the disciple from the time of Initiation, always doing the Simran within the disciple?

SANT JI: Yes, it is the same Form of the Master. The Form of the Master never changes. In fact, that Form of the Master has come into this world only so that we may develop our love for the Inner Form of the Master, which is residing within us. Because we can love only the person, only the power, which we have seen with our own eyes that is why Master has come in the physical form, and He is residing in front of us also. The same Form is also residing in our within. The Master tells us, "I am sitting within you in this Form. You develop the love and rise above and go within." The Form of the Master never changes until the Master takes us to our Real Home. It always remains the same.

QUESTION: When the Master says, "Remember the Form of the Master," is this the Inner Form or is it the outer form? And if it's the outer form, is it visualizing the Master from His physical picture, or remembrance of Him in the physical form?

SANT JI: You do not have to think about the picture of the Master. You have to remember the physical form of the Master. Just now I said that there is no difference between the inner and the outer form. As you see the outer form of the Master, the Inner Form of the Master is also exactly the same.

The picture does not have any life in it. The Form of the Master has Life in it, and that is why when you will remember the Form of the Master, it is possible that you may talk with that Form of the Master, like I am talking with you, and if you will put any question to Him, He will reply.

The only difference is that the Inner Form or the Shabd Form of the Master is more beautiful; it is more radiant. That is why sometimes when you see that Form in dreams or in visions, for many days you remember that Form, for many days you feel the happiness coming out of that experience. This is because the Inner Form, or the Shabd Form, is more beautiful and more radiant.

When our mind and soul get purified and when we perfect our Simran, after that, we find the same attraction and same pleasure and same happiness by looking at the outer form of the Master also. Because when we have purified our mind and soul and have perfected our Simran, then we don't find any difference between the inner and the outer form of the Master. As the Inner Form is beautiful and it gives us happiness and we are attracted to it, in the same way, once we have purified our mind and soul and perfected the Simran, the outer form of the Master also attracts us. And then we don't feel like going away from the outer form of the Master even for a moment.

Those who became fond of the outer darshan of the Masters, those who got intoxication from the darshan of the outer form of the Master, they never tried to go away from the form of the Master, and they always tried to live near the Master. They always said, "O my Beloved, I feel like sitting in front of You always and looking at Your beautiful form."

Those who develop faith in the outer form of the Master, they also get intoxication and pleasure by looking at the form of the Master. And if you would tell such people, "God is standing in back of you," they would not want to give up the darshan of their Master in order to see God. Because they know that their God is the Master, and they are seeing the Master with their open eyes, and they have faith in the form of the Master. Regarding myself, I have said this many times that I did not close my eyes when I was told, "If anyone wants to see God, he should close his eyes." I did not close my eyes because I was seeing my God, my Beloved Kirpal, with my open eyes. I told them, "When I am seeing my Lord in front of me with my open eyes – I see Him moving and talking and doing everything – why do I need to close my eyes? – because I don't want to see any other God except for my Master."

Master has manifested the Naam, and Sach Khand is the Home of Master. Those who get attached to their Master, only they manifest the Naam and go to Sach Khand. Those who understand that Master, Almighty Lord and Sach Khand are three different things, if they try to get themselves attached to Almighty Lord or to Sach Khand without getting attached to the Master, they always remain in confusion.

Hazrat Bahu said, "May every cell of my body become an eye so that I may behold the form of my Master. And after looking at my Master so much, still I will not get any contentment." Further, He said, "If every single hair of my body becomes an eye, and if I get the opportunity of looking at the Master with so many eyes, still I will not get any satisfaction; still I will find one more way to have the darshan of my Master, because for me the darshan of my Master is worth more than millions of pilgrimages."

From childhood Ajaib had this desire of seeing the attractive, beautiful form of Kirpal. And when the time came and when the attractive form of Beloved Kirpal came in front of Ajaib, he sacrificed himself on that form, and he said, "Ajaib is like a moth which flew to the Light of Kirpal and sacrificed himself on the Light of Kirpal." Master used to say that the coming of the dear soul, or the loving soul, to the Master is like bringing dry gun powder in contact with fire. As the dry gun powder at once explodes when it is brought in contact with fire, in the same way, when the dear or loving soul comes to the perfect Master, that soul sacrifices everything on the Master and becomes of the Master.

So the first step in order to become successful in this Path is that we have to love the Master. We have to have faith in the Master, and we have to have so much love and faith in Him.

Kabir Sahib said about His Master, "O Master, when You will come in my sight, I will close my eyes so that I may not see any other thing except You. And moreover, I will keep You shut in my eyes, in my sight, and I will not let You see anybody else except me."

Swami Ji Maharaj praised His Master by saying these words: "If anyone may see the Form of my Master, may he become attracted and may he sacrifice everything for Him."

Mahatma Chattardas has said, "There are many beautiful people in the world but the Form of the Master is the Unique One."

He says that in order to get the darshan of the Beloved One, many people became sad and depressed. They went into the forest and they made their homes in the forest. They worked very hard and emaciated their bodies and became very weak, just for the darshan of the Beloved. But when the Beloved did not give them His darshan, they became depressed.

Guru Arjan Dev Ji Maharaj also sings the praise of His Master, and about the value of darshan He says, "I desire to have the darshan of my Master for twenty-four hours a day. When I don't see Him, I am like a madman. When I see Him, when I have His darshan, I become sane." Once when my Supreme Father Kirpal came to my place, He was wearing a light-weight blanket like a shawl which is called kumbli, and I said these words: "'Kumbli, kumbli,' everybody says, 'Kumbli,' and I see You wearing this kumbli. Ask my heart and you will know how beautiful You seem to me." When I said this He was very pleased and He embraced me. Whenever I would say anything like this He would embrace me. He would become so happy and He would caress me like the father caresses the child of forty days old. He made me sit on His lap, and He loved me very much.

I never called Him using the word "Master" or "Hazur." Usually I used to call Him as the Beautiful One.

I was a very fortunate one whom Master has given the opportunity of serving Him. The flour, the wheat, the clarified butter, all used to go from this place for Him. And whenever He came here and would want to take anything with Him personally, He would say, "Your Beautiful One needs this, so give me this."

I used to do the farming with my own hands in the field from which I used to send wheat for the Master. And I used to take care of the cow which gave the milk to make the clarified butter for the Master. And I always felt that I was the most fortunate one, and I would always wonder, "What good deed have I done because of which I have been given this opportunity to serve my beautiful Master?"

When the faith in the Master and the love for the Master resides within the disciple, then all the meditation, Bhajan and Simran are done. And after that the disciple takes everything that happens in his life as the Will of the Master. Because he knows that everything is being done by the Master. He does not possess anything; he says, "Nothing belongs to me, it is all of the Master." He understands that his body, mind, and soul:

everything is of the Master. He does not understand that he is the owner of all these things because he knows that his beautiful Master has taken over all these things.

Our minds do not trust, and that is why we never believe. We say, "How can a man become God?" But this is true – that God has always come in the form of man. and He has lived among men, and He has told us about the Real Home, and He creates the desire within us to go back to the Real Home.

1998 April: He Always Protects the Disciple

Original Date: September 25, 1983

This question and answer session was given September 25, 1983 at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

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

QUESTION: I have two questions. One is that when a soul commits a sin which seems small and she is so badly punished, first in hell and then again in this world by having a bad life or a body of a low creation – why is this sin, which is committed in maybe half an hour over here, punished over there for maybe over a thousand years? For example, I heard on a satsang tape that indulging in lust one time has an effect thirty-three thousand years long. This is the first question.

SANT JI: [Sant Ji chuckles after hearing the question.] You know that the Laws of Nature are such that they cannot be changed. The Laws of Nature are imitated in this world and that is why the laws which people have made in this world are also unchangeable.

The Laws of Nature cannot be challenged. It is better for us to bow down in front of the Laws of Nature and accept them. It is better for us to remain in the will of Nature. You know that if there were no severe punishments for the sins which we do, there would have been corruption everywhere in this Creation. Nobody would allow another person to live in peace, and nobody would bother to respect other people.

Here, if a thief steals someone's things, it takes him only a few moments to steal things which the other person would have earned or collected by working so many days or months. In the same way, it takes about twenty or twenty-one years for a child to grow up and become a young boy. If someone murders him, it takes only a moment to kill that person, but just consider how much his mother had to suffer while giving birth to that child. Consider how much effort and how much time was spent in bringing that boy up. It takes only one minute, or even less than that, to shoot that boy, but just consider for how long that boy had worked hard, and the efforts his parents made to raise that boy.

In order to keep the souls in His control, God has created hells, heavens and many other planes. And even after going to the hells and heavens and the other planes, and even after suffering a lot as a reaction of her deeds, still the soul says, "No, it is not like that. I will not be punished for this small sin which I am doing." But she does not realize that God is within her all the time and He is watching every single deed that the soul is doing.

The seed of a tree is a very small thing; it looks very small. But you know that out of that seed come the leaves, the branches, the trunk, and finally it becomes a very big tree. If we

go on discussing and arguing about this – about how is it possible to bring out leaves, branches and trunks from that little seed – it is like splitting hairs and we will get nothing out of it. But if we think about it and if we consider how that seed grows and how the branches, trunk and leaves come out from that seed, we know that when we nourish the seed, all these things come out.

Master Sawan Singh Ji used to tell a story very often about a man who, while he was walking, did not see that there was a well and he fell into that well. When another person who was passing by heard the cry of the person who was in the well, he tried to help him by putting a rope down the well. He told him to catch hold of it and to climb the rope and come out. But instead of holding that rope and coming out, the person who was in the well started asking questions: "Who made this well?" and "Who broke the fence around this well?" and "How many more people can fit in this well?" He started asking such foolish questions. At first the person who was trying to help him was very patient and loving; he answered some of his questions, but when he asked, "How many more people can fit in this well?" the helper became angry and he threw down the rope, saying, "Many more fools like you can fit in this well!"

Just think, if that man who was in the well had first climbed out from there with the help of the other person, it would have been much better for him. After coming out, he could have asked many questions about the well, and the person who was helping him would have been very happy to answer all his questions. But that person did not first come out; he did not solve his problem first. Instead, he was worried about other people.

So in the same way, we all are in the deep well of this life. We don't have any idea how deep this well is and we don't know how to come out from it. Masters have come into this world and graciously They have taught us how to come out of this well. So if we satsangis all meditate and obey the commandments of the Master, go within, open the inner veil and go in front of our Shabd Master and ask Him these questions it will be much better for us. If we ask such questions, without coming out of this well of the life into which we all have fallen, it is not less than foolish, because we are not less than the person who was in the well, who did not want to come out, and who instead went on asking questions.

QUESTION: May I ask the second question then?

SANT JI: Sure. [Much laughter]

QUESTION: I'm sorry for this second [question]; it's a little rebellious. In South America, Master said that if by mistake the soul of a disciple is taken to hell by the Angels of Death, the Master comes and liberates the soul. Now how can that be? – that in the Kingdom of the perfect God and in the law of equilibrium that there can be a mistake? That makes me disappointed and even a little bit uncomfortable and angry. If God Almighty is perfect and everything is in His Will, then how can there be a mistake? I'm afraid I'd be the one the Angels of Death will grab and put in the hells by mistake.

SANT JI: You did not try to understand what I was trying to say in that Satsang.

[Questioner responds, "I'm sorry."]

SANT JI: The soul does not make any mistake when she reaches Sach Khand, but when we come down from Sach Khand into this world, when we are in the human body, we

make mistakes. And because we are living in the kingdom of the Negative Power, if because of our mistakes and bad deeds, the Negative Power takes our soul and puts her into the hell, the Master is still a gracious Being. And because He has initiated us, it becomes His responsibility and duty to liberate us. That is why He goes into the hell and brings us back from the clutches of the Negative Power.

But I would say that the son who carries his own burden, who works for his own self, can be a good son, can be a loyal son to the father.

In Sant Mat also the same principle applies. We should also become good sons of our Master, of our Father. No doubt the Master is happy carrying our burden on His shoulders, but it is not good for us to put all our burden on the Master. Always remember, as both Master Sawan Singh and Master Kirpal Singh used to say, that the Negative Power does not give any concession. He does not spare any karma. Either the disciple has to pay the karma or the Master has to pay it.

About the condition of the disciples, we already know that whenever we are a little bit sick, if we have even a little bit of fever, we always pray to Master and tell Him to lift that pain up from our body. Because Master loves us, He does not mind carrying that burden on His body. But we should never do such karmas whose burden our Master will have to carry. Although He will not complain in carrying the burden, it is not good for us to go on putting the burden on the Master.

Master Sawan Singh Ji used to tell a story about a soul who went into hell. He used to say, "Baba Ji ordered me to go to the hell to bring that soul back from the hell and when I went there, I asked that soul if she could remember the Simran. She replied that 'No,' she could not remember the Simran. And then I asked her if she was hearing the Sound Current, to which she also replied that she was not hearing it. So then I told her to follow my voice. And when she followed my voice, gradually she told me that she could now remember the Simran and the Sound was also coming. And following that Sound and my voice, she came out of the hell and then she reported, 'Now I can see how the souls are suffering in this hell.'"

You see that the disciples make the mistakes and by their mistakes, they go to the hell. And since the Masters are gracious Beings, that is why, in order to liberate the souls, to liberate the disciples, the Masters have to go in the hells.

QUESTION: Could you explain, do you need to see the living Master within before you can reach the different levels?

SANT JI: This is something which all of you should remember, that unless you manifest your Master in your within, you cannot reach the different levels. You can never even dream of going in the higher planes. Because it is the Master Who will take you to the different planes, to the different levels, in the inner journey, in the inner world. You cannot go there by yourselves.

Swami Ji Maharaj said, "The Shabd will open to you with the grace of the Master and the mighty Master will pull your soul up."

QUESTION: Does Master ever allow one family member to share the burden and suffering of another family member if they pray for that? I was wondering, because I've been praying for my son, who is so sick. When I left America and when I came here, I

got very sick and was going through a lot of suffering and wondered if that could maybe alleviate what my son was going through.

SANT JI: The thing is that if the prayer is made with a sincere heart, sometimes it is heard and it works. But regarding this, Master Sawan Singh Ji used to tell a very interesting story about one old woman whose granddaughter was always sick. Because that girl used to remain sick a lot that old woman would always request Almighty Lord, saying, "O Lord, may I have the pain of this girl and may I suffer on her account." Many times she would even say, "May the Angel of Death come and take me instead of her." Once it so happened that a cow came from outside and it was looking for some food in the kitchen. She put her mouth into the pots, one after another. The cow's head got stuck in one pot and then the cow could not see anything, so she was running here and there in the kitchen. You know that the bottom of the pot was black. When that old woman saw that beast, she thought that it was the Angel of Death for whom she had been praying. So at once she said, "No, no, no! I am not the one for whom You have come! You have come for the other one and she is in the other room."

So the thing is that we may say outwardly that we are ready to suffer the pain of our family members, but you know that when the pain comes, it is very difficult to bear. It is very difficult to suffer the pain on the body. We cannot even suffer the pain of our own karmas, what to talk about suffering the pains of others' karmas. Outwardly we may say that we are ready, but when the pain comes, only then do we know how difficult it is.

It will be better to meditate than to pray like this, because your meditation will help your son very much. It is like a part of worry in which you are involved.

QUESTION: You say that when one meditates, you shouldn't think, but I find that it is very sweet to remember You, and so I was wondering whether this is something that disturbs the meditation or whether it is counted as valuable remembrance.

SANT JI: Well, it is good to remember the Master, but it is much better to remember what the Master is saying and what the Master has told us to do. That is why Master Kirpal used to say, "Respect my words more than my body."

QUESTION: So, when I meditate I can't think of You?

SANT JI: Instead of that, do Simran, because if you will do Simran, you will come closer to me.

QUESTION: For me, it is easier to think of You.

SANT JI: [Sant Ji laughs.] But it is very important to obey what the Master is saying. You should do Simran.

QUESTION: When You answered the second question it came to my mind, something we were talking about amongst ourselves, and that is we shouldn't put too much burden on the Master. I would like to know . . . how far can one expect You to take care of things, and how much are we allowed to decide for ourselves, remembering also that we have to surrender in time to the Master?

SANT JI: You should read *Sant Bani Magazine* and the writings of Master Kirpal. You will get a lot more knowledge about these things in those books.

QUESTION: What does Master not know about us?

SANT JI: [Sant Ji laughs.] It is a matter of understanding. Master knows everything about us, but He does not exhibit His qualities. He does not show that He knows everything about us. Master Sawan Singh Ji used to say that Masters know everything, but still They behave like an innocent child. Even though the Master knows everything about us, still He likes to hear from us, because He wants us to form the habit of speaking the truth.

Regarding this, Master Sawan Singh used to give an example of a woman in Peshawar who used to have knowledge of many men and women in her area. She would sit outside her home and whenever any man or woman would pass by her house, she would taunt them. She would say, "You have come from that woman," or, "You have come from that man," and she would point out their bad qualities. It so happened that after some time, nobody wanted to go through that street where her house was.

So Master Sawan Singh Ji used to say that if, like that woman, Saints also start pointing out the bad qualities which we all have, then nobody would go to the Saints. Nobody would even want to come near the Saints. In the same way, if They go on telling our good qualities and praising us, then also there is the danger of egoism coming. When egoism comes, then all the good qualities leave us; and if a disciple is praised a lot by the Master, egoism will come and he will go away from Sant Mat. So that is why Masters neither point out our bad qualities, nor do They praise us. Even though They know everything, but still They don't point out our bad qualities.

QUESTION: She would like to know how come Master never comes and eats with us, or chats with us, or comes for a walk with us.

SANT JI: [Sant Ji laughs.] Well, I always eat with you, I always walk with you. I'm always with you, I always love you. If you don't understand and feel that, it is not in my control.

Once food was being distributed to the sangat and Master Sawan Singh was sitting among them, and at the same time, the sevadar who used to cook food for Master Sawan Singh had also fixed some food for Him. After fixing His food she came and she told Master Sawan Singh that the food was ready and He should come and eat it, otherwise it would get cold. At that time, all the people to whom the food was given were sitting in the remembrance of the Master, and they were offering the food internally to the Master, like we do before we start eating – we remember the Master. So Master Sawan Singh told that sevadar, "You see, all these people are offering their food to me. Now, without eating, I am content, I am satisfied, so I don't need to eat any other food."

At the time of eating, or before going to bed, or when we are going out for a walk, or doing anything like that, we should develop the habit of remembering the Master. If we will remember the Master at the time of eating, or before going to bed, or walking or relaxing, many times you will feel Him sitting with you, eating with you, talking with you, and walking with you. And if you develop such a habit then you will be saved from many sins which you may do unknowingly. If you have made the habit of remembering the Master all the time, before eating or before sleeping, then many times you will see that if you are about to do any bad deed, He will hold your hand and He will save you from committing that deed.

Master is a gracious Being and He protects the disciples moment after moment; when He sees us eating, only then does He become happy. There is no time when the Master is not paying attention to the disciple. He is always with the disciple, but our mind is not content. Our mind does not believe that Master is always with us.

I have told many stories about Sunder Das, the initiate of Master Sawan Singh who used to live with me. He had a brother, whose name was Jagar Singh. His brother had the habit of smoking the hookah. So once Sunder Das requested Master Sawan Singh for him. He said, "My brother does not give up this bad habit of smoking. You should shower grace on him." So Master Sawan Singh asked him why he was not giving up the habit of smoking. He replied, "I don't feel like smoking when I come into Your presence, but otherwise, whenever I am away from You, I always feel like smoking and I fall into that bad habit."

So Master Sawan Singh told him, "Okay, you promise that you will not smoke in my presence," to which he said, "Yes, I promise that from now on I will never smoke in Your presence." After that, once when he went to Ganganagar, he had left his hookah in his home, so he went to a shop to buy some cigarettes. In that cigarette shop there was a big mirror. So while he was asking for the cigarettes he saw in the mirror the Form of Master Sawan Singh. Master Sawan Singh was holding a stick and He was about to hit him. So when he saw that Form of Master Sawan Singh, he remembered his promise and he didn't buy the cigarettes. After that, when he went back to his home, again he started feeling like smoking the hookah, so he filled up that pipe and took that hookah and he started going to his fields. On his way he saw Master Sawan Singh with a stick. He wanted him to throw that hookah away, but he did not throw it away, so Master Sawan Singh hit him with that stick and he fell down, and the hookah was broken. Many people came there; they thought that maybe some ghost had attacked him, because they could not find anyone there who had hit him. But he said, "No, no ghost has come. It was my Master, Master Sawan Singh. Because I had promised that I would never smoke in His presence and I was going to smoke in His presence. That is why He came and He punished me." And then he told them the incident which had happened in Ganganagar also.

When Jagar Singh used to come to the Kunichuk [ashram], many times he used to tell his story of the hookah and he used to tell the sangat how the Master is always with the disciple.

So after giving the Initiation the Master does not become careless. He always remains with the disciple. He is always within the disciple, and He always protects him.

1998 May: Remain Attentive to the Master

Original Date: November 28, 1983

This question and answer session was given November 28, 1983 at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, what is the meaning of the aura of a person? What does the color mean? You know that sometimes the color is different. And also sometimes the size and

the radius is different, and so what is the meaning of that? And what relation does it have with spirituality?

SANT JI: We do not see the aura, the light around a person's body, for every person. We can see the real light only around the body of the perfect Being, and that also only when our attention gets attuned with the attention of that person. Mostly it happens during the Satsang, when we are looking at the Master and our attention is attuned with the attention of the Master – only then we see the aura.

Even with the Saints, we see the auras, according to our own feelings. Guru Nanak Sahib said, "Whatever feelings we have, we see the image of God accordingly." Generally, people see the circular aura of the Master only when they sit in front of the Master, withdrawing from all the outer thoughts. Many dear ones had the good fortune of experiencing this with our great Master Kirpal.

QUESTION: Master, when we come to Your ashram, the days pass beautifully if we are connected with Your radiation of love. Why is that connection cut and how is it possible to reconnect ourselves with that?

SANT JI: You know that it is natural for us to accept the color of the company we keep. That is why Saints have put a lot of emphasis on spending time in good company. Here, you are in my contact. When you go back to your home, then also I remain in your contact, but you people forget me, because then you start getting involved in your worldly affairs, in your home affairs, and you remain in my contact only for name's sake. Kabir Sahib said that everybody is liked by the Master, but few like the Master.

This is an incident of Baba Sawan Singh's lifetime. When Guru Arjan Dev, the fifth Guru in the Sikh line, was captured and imprisoned in Lahore, it became very difficult for His real disciples. Guru Arjan Dev was put in prison by Chandu Divan on the orders of Jahangir, the Moghul Emperor. He was imprisoned in the name of religion because the orthodox religious people don't like the coming of the Saints into this world and they always give Them a very hard time.

So Guru Arjan Dev was ordered to be tortured to death. They made Him sit on hot coals and put burning sand on His head. He was also thrown in hot, boiling water. So when He was given so much torture, so many troubles, the disciples who could not remain away from the Master even for one moment suffered a lot. Most of the dear ones who used to live with Him in the ashrams or nearby had the practice of eating food only after having the darshan of the Master, so it became very difficult for those who had made up their mind to have His darshan and then eat, because the physical form of the Master was far away from them [in Lahore].

So in Amritsar, where Guru Arjan Dev used to live, they started to sing the shabds, the hymns, in the evening and go around the house where Guru Arjan Dev used to live, hoping that looking at their yearning, Guru Arjan Dev would appear there to give them His darshan. So when they would sing the bhajans in the yearning and go around His house, Guru Arjan Dev would appear there, and not only would He give them His darshan, but He would also give them parshad.

This happened about five hundred years ago, but still the devotees who visit Amritsar do this practice and it has become like a rite and ritual. It is very difficult to break such

practices once they get started because the devotees need something to do. So even now people go around that house, singing the hymns and expecting the Masters to appear there.

Once an old woman who was an initiate of Baba Sawan Singh went to visit that house in Amritsar. So according to that rite which the Sikh people perform, she also went around the house where Guru Arjan Dev used to live. In her mind she did not find any difference between Baba Sawan Singh and the past Masters Who had come. We satsangis do not find any difference between the past Masters and our present Master, because we know that whether that Power came in the body of Guru Nanak or Kabir, or any other Mahatma, in our Master also, the same Power is working. So that is why whenever we remember the past Masters, we have the same spirit as when we remember our own Master.

So when that old woman initiate of Baba Sawan Singh went around the house of Guru Arjan Dev, she requested Master Sawan Singh, saying, "O Master, when You were in the body of Guru Arjan Dev, You used to come and give Your darshan and parshad to the dear ones. Would You not be kind enough to come and give me Your darshan now?" Because she was very much yearning for the darshan of the Master and the voice was coming from her deep heart, Master Sawan Singh had to appear there and He gave her His darshan and the parshad.

When she got His darshan and the parshad, she forgot that Master was giving darshan only to her. So she at once thought, "Let me go and call my children so that they can also have Master's darshan and parshad." Carrying the parshad which she had got from the Master in her hands, she went home to call her children. But when she went back to that place she did not find Master Sawan Singh there. So she felt very embarrassed in front of her children. Then she took all of them to the ashram where Baba Sawan Singh was doing the Satsang. There she complained and told Him, "You deceived me. You gave me Your darshan, but when I went to call my children You disappeared from that place."

Master Sawan Singh Ji replied, "You can ask all these people who are attending the Satsang: I did not go to Amritsar to give you any darshan. I have been doing the Satsang here for quite a long time. And all these people are my witness."

But she said, "No, I don't want anybody's witness, because I have this parshad as my witness. You went there and You gave me the parshad. So you cannot say that You didn't go there to give me Your darshan and this parshad. Why did You come back without giving the darshan and parshad to my children?"

Master Sawan Singh Ji replied, "As long as you were remembering me, you had my darshan and parshad, but when you took your attention away from me and gave it to your children, I also came back among the dear ones here."

So in that way, as long as we remain attentive to the attention of the Master, we feel that connection of radiation from Him. He always remains in contact with us, but when we take our attention away from Him and put it on other things, only then we feel that the connection has been cut. But in fact it does not get cut from His side.

The glory of the Master cannot be described in any words. The grace of the Master cannot be found in any books. This is something which happens between the disciple and

the Master, and only the disciple with whom this thing has happened can know about it. Even if it is nighttime and it is raining very much outside, or if it is snowing and the weather is too bad to go out, or even if your house or your room is closed from all four directions, but still, if you have true yearning for the Master and if your remembrance of the Master is very real and very true, you will find your Master sitting with you. He will listen to all that you have to say and He will do everything which you want Him to do.

QUESTION: Master, I heard in one Satsang that Kal, or the Negative Power, has the right to ask for an arm, an eye or any part of the Master. Is this due to our own faults and shortcomings that we make?

SANT JI: Master Sawan Singh Ji used to say that the Negative Power does not let any person go from this world without paying even the smallest karma, even a karma one-tenth of a sesame seed, even that small karma. All the karmas which are done in the realm of the Negative Power must be paid off, either by the Master or by the disciple. And you already know the condition of the disciples, how capable they are of paying off their karmas. If they get even a little bit of fever, they go on praying to the Master to remove that fever. Not only will they themselves pray to the Master to remove their fever, but they will also have a couple of other people pray to the Master for them.

So when the disciple is praying to the Master, the Master has to pay off his karma. And when He pays off the karmas of the disciples, He has to pay those karmas with His body and the Negative Power has the full right to ask for anything from the Master. It is like if someone owes some money to another person: if that person comes to collect that money, the debtor has to give whatever he has. If that person asks for his car, or animals, or anything in his house, he has to pay. The person who is in debt does not have any choice. In the same way, when the Master has to pay the karmas of the disciples, He does not have any choice. Whatever the Negative Power asks from Him, He has to give.

Dear Children, when you people come to see me in the interviews or when you write me letters, you would have realized that not one, not even hundreds, but thousands of people all request that I should bless them and I should bless their children – not only their children, but I should also bless their grandchildren. So you can see how much burden we put on our Master. We even put on His shoulders the responsibilities of those people who never like to come in the Satsang and who never even like to talk about the Path, even of those people who don't like the Masters. And after requesting the Master to carry all that burden, we tell Him that we cannot do the meditation: for that also we want Him to help us.

Now Master is a very gracious Being; He has come into this world to shower His grace on us. So when we pray to Him like this, when we have all these requests for Him, He quietly and lovingly accepts our requests and He suffers on account of our karmas. Because in the kingdom of the Negative Power in which we are living, there is judgment. Whatever one has sown, one has to reap that. Whatever one has done, one has to suffer the consequences of that. In the kingdom of the Positive Power there is no judgment, because it is the kingdom of all-forgiveness. But in this kingdom of the Negative Power there is no forgiveness; there is judgment. And that is why whatever deeds or karmas are done in this kingdom of the Negative Power must be paid off.

Once Master Sawan Singh was talking with some community leaders and some of His leading sevadars. One person told Master Sawan Singh, "Master, it is written in Your horoscope that You will live for a hundred years. Is that true?" Master Sawan Singh Ji said, "Yes, I will live for a hundred years, but only if people let me work peacefully, only if people do not write painful letters to me and if they write only about meditation, only if people do not make me carry a lot of burden of their karmas." The meditators know that Master Sawan Singh Ji left ten years before He was supposed to go. He left this world at the age of ninety years. In the same way, those who meditate know how Master Kirpal Singh also left fourteen years early.

In Ganganagar it became the practice that if anybody became sick, people would sit in meditation and pray to Master to remove the sickness. I saw this for a couple of days and then I told people that it is a very bad thing, because we cannot carry our own burden, we cannot do the meditation, and we want our Master to carry the burden of our little sicknesses also. When I said that, most of the people didn't like it, but some people who were the real lovers of the Master and those who loved Him very much, they accepted it.

Once when Master Kirpal came to the ashram, a couple came with a young girl and they asked me if they could see Master because they wanted Him to shower grace on that little girl because she cried all night. I told them, "Either you should take this girl to some doctor or you should see if she is hungry in the night. You should take care of her." I lovingly advised them not to put that burden on Master, but they felt very bad and they thought that I was not letting them see the Master. So this is our condition. We want our Master to take care of our children, we don't want to do anything ourselves, and we want our Master to carry all our burden.

Once Master Sawan Singh became very ill, so one dear one asked Him, "Master, is it because of Your own karma or are You paying off the karma of some disciple?" At that time Master Sawan Singh was sick because He was paying off the karma of that same dear one who had asked that question. Master Sawan Singh replied, "No, this is the karma of one of my disciples."

Many times I have said this, that many times it happens that the Master is paying off the karma of some dear one, and the same dear one feels bad and starts having doubts about why the Master has to suffer so much.

Satguru is a very gracious Being; He is very merciful. He will extend all feasible help to you even without your asking for it. Like the mother becomes pleased only after feeding her child, in the same way our Master becomes satisfied or pleased only after taking care of us.

QUESTION: Master, some days ago you were talking about the pitiful condition of that initiate who leaves his own Master and receives initiation from a different master. What happens to that initiate at the moment of his death? What happens to his soul?

SANT JI: [Sant Ji laughs.] Satguru takes those dear ones who are initiated by Him back to the Real Home. But you know that those who try to travel in two boats, they suffer.

1998 June: On Facing the Difficulties

Original Date: November 25, 1983

This question and answer session was given November 25, 1983 at Sant Bani Ashram, Rajasthan, India.

QUESTION: Your Holiness, is Jesus Christ a true Master?

SANT JI: We respect all the Saints because They all have given the message of Truth. Even now we can see that Power after going in our within.

Swami Ji Maharaj says that we should have the connection with the living Power of God; we should have the connection with the living Master of the present time. The past Masters, Whom we remember with much love, because we did not go in Their company, we did not get any Initiation from Them and They did not take any of our responsibilities on Their shoulders. They took the disciples who went in Their company and received Initiation from Them, back to the Real Home, after making them Their own Form. But since we have not gone in Their company and we did not get Initiation from Them, that is why our connection should be with the living Master Who has initiated us. By obeying His commandments and by living according to His instructions, we can go in the within and become His Form and go back to our Real Home.

Further, Swami Ji Maharaj said, "Don't rely on the Masters Who came in the past; I say this for your benefit. Search for the living Master; I say this for your benefit."

Master Sawan Singh Ji generally used to give the example in His Satsangs about the four living things which can be beneficial for us. He used to say that only the living Master can give us the knowledge of Shabd Naam, and if we are sick only the living doctor can treat us. In the same way, only a living husband can produce children, and only a living teacher can give us an education.

Master Sawan Singh Ji used to say that no doubt Lukhman Hakim and Dunvatur were great doctors of Ayurveda. They were such great doctors that they could even put life into a dead body. But if we think that they will come and give us a treatment for our sickness, that is not possible. If we want to get rid of our sickness, we need to go to a doctor who is living and get treatment from him. We will have to go to a living doctor and get our body checked up and receive a treatment.

In the same way, there was a king called Gunga Singh in this area of Rajasthan. He died about forty years ago. He was a very just king and he used to have a weighing balance on his table. He used to say, "I always give the judgment after weighing it." He used to say, "God may forgive a corrupt officer, but I will never forgive him." And this is true, that when his own son made some mistake he also was not spared. He was very famous for his judgments. But if we say that our disputes should be settled by him, that he should give judgment for our problems, that is not possible because he is not living. In order to get our problems settled we need to go to the magistrate of the time and get our lawsuits settled.

In the same way, Master Sawan Singh Ji used to say that in the place called Ujain there was a very righteous king, King Vikramajit. If any girl says that she will indulge with

King Vikramajit and have a good baby from him, that is not possible. Because he is not living she will have to go and find a husband of the time, a living husband.

In the same way, if we insist on getting our children educated by the teachers who left this world thousands of years ago, that is not possible. We need a living teacher. We have respect for all the past Masters and we bow down to everyone. But our connection is with our living Master, Who has given us the knowledge of Shabd Naam and Who has become responsible for us.

In His Satsangs Baba Sawan Singh Ji used to say that when He would go to see His Master, Baba Jaimal Singh, He would often meet a priest at the Beas train station, who would always ask him, "Tell me, who is greater: Baba Jaimal Singh, Kabir Sahib, or Jesus Christ?" Baba Sawan Singh Ji always told him, "You bring Kabir Sahib and Jesus Christ in front of me and then I will tell you who is greater." The priest would reply that he could not do that. So Baba Sawan Singh Ji used to say, "Since I have not seen Them of course, I have heard about Them – but since I have seen only Baba Jaimal Singh, I cannot say who is greater."

My uncles always used to argue with me a lot about the Master. Once when I visited, they asked me if I had seen God. I told them, "Yes, I have seen God Who is six feet tall, Who is moving and walking and talking like the other people, and Who has become responsible for my liberation." Hearing that, they would say that I have gone mad. Then I would tell them, "Repeating the name of Kirpal Singh, many sinners have gotten liberation. Ajaib says, 'Do not give up the company of Kirpal Singh.'"

QUESTION: Master, why is it that some initiates immediately after receiving Initiation, or a short time after receiving Initiation, will start having to face a lot of problems, many difficulties?

SANT JI: [Sant Ji laughs] The same question was asked by the disciples of Prophet Mohammed and it is in their holy book, the Koran. They asked Prophet Mohammed, "Why it is that when somebody tries to walk on the Path of God he has to face so many difficulties? And why is it that those people who enjoy the world and do bad things in the world do not have to face any difficulties?"

This question is like a trick of the mind, because our mind always finds an excuse for not doing the devotion. Our mind always wants us to go away from the meditation.

Anyway, Prophet Mohammed replied very lovingly. He said that when anyone gets Initiation, the Master becomes responsible for his liberation and He always wants that His initiate, His disciple, should not be given one more birth in this world. And since the soul has done so many karmas in her past lifetimes, and before going back to the Real Home all the karmas [have to] be paid off, that is why some karmas are paid off by the Master and some are paid off by the disciples. So that is why after the dear one gets the Initiation he has to face the difficulties, because by facing the difficulties and having the problems he is paying off the karmas of his previous births. The dear one has collected the karmas from many births and when he has to pay off all the karmas in one birth, then it is natural that he will have to face many difficulties every day.

On the other hand, those people who do not have the Master, those who do not do the devotion of Lord, do not seem to be facing as many difficulties as the devotees, because

God has not taken their responsibility, the responsibility of their liberation. And since they are going to go into the cycle of eighty-four lakhs births and deaths, and since they are not even going to get the human body again, that is why they are allowed to enjoy the fruit of all their past good karmas. While enjoying the fruits of their past good karmas they do bad karmas, which takes them into the cycle of eighty-four lakhs births and deaths. For them God has decided that they will not get any other human body. That is why whatever they do, it all goes smoothly and they don't face any difficulty. God does not want them to pay off their past karmas, because God has not chosen liberation for them. Whereas for the devotees God has chosen liberation, and that is why in order to pay off their karmas, the problems and the difficulties are thrown in front of them.

That is why it always seems that the worldly people live very happily and smoothly in this world, and the devotees, the satsangis, always have to face the difficulties. But this is something we all should understand, that the satsangis are not going to come back again into this world to suffer the pains.

This is my personal experience: this happened in my own life. Once Master Kirpal was going to visit my ashram and one or two days ahead of time He sent some of His people in advance to the ashram. When they came to the ashram I had a very high fever, so seeing my condition, they did not ask me anything, they went to Ganganagar and sent a cable to Master Kirpal saying that I was sick. As soon as they sent the cable my fever went away, and on the other side Master Kirpal started having such a high fever. The fever was so high that He had to postpone His program. And for this poor soul He suffered very much. So He did not come on the day we were expecting Him.

So the next day, when He did come, His face was yellow, He was very sick and very weak, and He needed some help to get out of His car. When I learned that the dear ones had sent the cable to Master Kirpal, I became upset at them and I asked them why they had done that, because I did not want my Master to suffer for my karmas. So when Master Kirpal came He was told that I had not been interested in sending the cable; Master Kirpal then rebuked the other people. So I mean to say that Masters always take the burden of the karmas of the disciples on Their bodies, because They are determined to liberate Their disciples in this lifetime.

Udo was a devotee of Lord Krishna. Once Udo asked Lord Krishna, "What does the Master give to that disciple with whom He is pleased?" Lord Krishna replied that Master gives three things to the disciple with whom He is pleased: either He sends him sickness, or He gives him the problem of unemployment, or he is criticized and taunted in the world. [Sant Ji and the disciples laugh as this is translated.]

When I left my property in Punjab and came to Kunichuk, I bought some land there. But in those days there was not enough water over there. So when one of my brothers from a distant relation came to see me, the sevadars, or the people who used to live with me, showed him all the property I had bought. But he was not pleased to see all that because he knew that I had left such a good property in Punjab and had come to live in the sand of Rajasthan. So because he did not appreciate what I had done, he did not speak even one word of appreciation in front of my sevadars. So they complained; they said, "Your brother is not happy to see your property." I replied, "I have not done any good thing, so

why should he be happy?" And he criticized me for leaving good property and coming to Rajasthan to live there.

When the canals were built in that Kunichuk area, the land became fruitful and we made a very good house over there, and life became more comfortable. But when I met Master Kirpal, after seeing all the comfortable property I had, He told me to abandon that right away. He told me not to take even the animals from there. And He ordered me to come to this place, 16 PS, and meditate. And because I made that sudden move from Kunichuk to 16 PS, my relatives used to think that I was mad. They used to say that Kirpal Singh had done some kind of magic on me.

But the true devotees, the true lovers, do not pay any attention if they are criticized or taunted by the people. In fact, they grow more in the devotion when they are criticized. It is like the wick of the lamp which gives more light when it is trimmed off. In the same way, if the real devotees, the real lovers, of Master are criticized by the people, or if they are given more suffering, they become more devoted to the Master. Because the true lovers always tell their mind, "This is the reaction of your own karma; you are paying this for your own karma." They tell their mind, "Be grateful to the Master, because He is helping you to pay off this karma in your lifetime." That is why the real devotees, the real lovers, of Master do not mind if they have to face difficulties and problems, because they know that it is coming from the Master.

The real lovers do not let their faith decrease no matter how many difficulties they have to face. When Master Sawan Singh broke his leg in the army by falling [while mounting] his horse, Bibi Rukko was very much worried for him. Baba Jaimal Singh told Bibi Rukko that Baba Sawan Singh had to suffer the consequence of one karma for five years, but Swami Ji Maharaj had graciously reduced that punishment, that karma, to five months. Master always reduces the pain from the gallows to a pin prick. You know that Masters do so much for the disciples, but still we are the ungrateful souls. We break our faith in the Master, we lose our faith in the Master when any problem comes to us.

We have not come into Sant Mat only to suffer the pains or only to enjoy the happiness. Saints tell us that in Sant Mat you should rise above the pains and happiness. They teach us how to rise above the pains and happiness and go to the Real Home where there is no pain or happiness, where there is no birth or death, where there is all peace.

Saints do not tempt us to go in the heavens and They do not frighten us with the hells. They inspire us to go to our Real Home, Sach Khand. Kabir Sahib says, "What is hell? What is heaven? Saints condemn both of them. We do not worry about either one of them because, by the grace of our Master, we are going to the Real Home."

QUESTION: Dear Sant Ji, why did Swami Ji smoke the hookah, the water pipe? I wonder If it's not a bad thing for a person who reads about it; they will think that it is allowed to do that on the Path.

SANT JI: [Sant Ji laughs heartily] First of all, the thing is that the competent ones do not have the stain of these bad qualities. And in His bani Swami Ji did not advise us to smoke the hookah; He advised us only to do the devotion of Naam.

The truth is that Saints always do such things which keep the unwanted people away from Them. Because only They know who should be given the liberation, who should be

brought near Them, and who should be kept away from Them. When any soul, any person, goes to a Saint, He reads the account of his karmas very well.

Swami Ji Maharaj used to live in the city of Agra, which was very crowded. And since the dear ones used to prepare the langar every day for the dear ones, many unwanted people would come there to eat the food. They were not initiated and they were not interested in doing the meditation. But since the food was given out there free of charge, that is why they would always come there to eat the food. And after eating the food they would say many untrue things about Swami Ji Maharaj. Swami Ji Maharaj did not mind that, because you know that as we need some guard to protect our wealth, in the same way, the critics are like the guards who protect our meditation.

But when it became too much, when too many unwanted people started coming to eat at the langar, once after the food was prepared Swami Ji Maharaj came to bless it. He took some water in His mouth and He threw that water from His mouth on the food. When the dear ones, the lovers of Swami Ji Maharaj, saw that they became very grateful to Swami Ji Maharaj, because He had made that food as parshad. They said, "We are very grateful today that our Master has made such good parshad for us." But the other people, those who did not have any knowledge about Swami Ji Maharaj, and those who had come there only to eat the food, went away without taking the food because they thought that Swami Ji Maharaj had made the food dirty. This happened many years ago, but still people say that the Masters of this Path contaminate the food before They give it to the sangat.

Sawan Singh Ji was also asked this question many times. But Swami Ji Maharaj did that only once, and that was only to keep those unwanted people away from the Satsang. No Master ever spits in the food which is prepared for the sangat. Instead, for that food He prays to Almighty Lord, "O Lord, we have made this food in Your Name for the dear ones. May You accept this food so that it may be distributed among Your children." So sometimes Saints do such things so that the unwanted people, the people who don't belong to the Satsang, may not come near Them.

In the previous village [77 RB] there used to live a man who used to drink a lot of alcohol. His wife always used to tell him that he should go to Master Kirpal and get Initiation from Him. He knew that if he would go to Master Kirpal, He would tell him to give up drinking wine, which he didn't want to do at that time. So he told his wife, "Look at this guy" – he mentioned me – "Look at Sant Ji: when he got Initiation from Master Kirpal he had to leave his home. If I will go and take Initiation from Him it is possible that I will also have to leave this home." So he never got Initiation. [Sant Ji laughs]

So Swami Ji Maharaj has written so many good things in His books, about the Satsang, about Sach Khand, about Naam. We should read those and we should take advantage of those, and we should not worry about what things He did to keep the people away from Him.

Well, you can also do what Swami Ji Maharaj did after becoming what Swami Ji Maharaj was.

Those satsangis who have the bad habit of smoking the hookah or smoking tobacco, if they are asked by any non-satsangi why they are smoking tobacco, in order to hide their bad quality they always say that Swami Ji Maharaj also used to smoke the hookah. [Sant

Ji and the disciples laugh.] Master Sawan Singh Ji used to say that those people, in order to hide their bad qualities, do not mention the good qualities of the Master, but they always talk about the bad qualities.

Swami Ji Maharaj said, "Why do you worry about what Master did? Do what Master tells you."

Such great souls are innocent souls; They are above all these kinds of bad qualities. They have been given so much Power by Almighty God. How can we compete with Them?

Once when Guru Gobind Singh went to the area of Malvah, He killed a white vulture. That vulture had not done anything bad to Guru Gobind Singh, but still He killed him. So the disciples who were accompanying Guru Gobind Singh were surprised and they asked Him why He had killed that innocent creature. Guru Gobind Singh told them, "If you want to know why I killed him, you go and see whether that vulture has one eye or two eyes." Then Guru Gobind Singh told them that in his past life that vulture was a king who had raped one girl. And that girl had cursed him by saying, "Since you have eaten this dirt that is why in your next lifetime you will become such a creature who will always eat the dirt. And you will be liberated only when you are seen by some perfect Master." So when the disciples of Guru Gobind Singh went to see the eye of the vulture they found that he had only one eye. Guru Gobind Singh told them that today that king had come in His sight and according to the law He had to kill him to give him the liberation.

1998 July/August: Everything Lies in His Eyes

Original Date: May 17, 1977

This morning darshan talk was given May 17, 1977, at Sant Bani Ashram, Sanbornton, NH.

QUESTION: Sant Ji, You have already begun Your mission as the Satguru, and already it seems that we are creating difficulties for You, like in giving you pain and causing You to suffer. Could You please tell us specifically what it is that we are doing so we may not do that again?

SANT JI: There is no suffering in it. The duty which Hazur has given to me, I am doing that. If I understand any difficulty or suffering in it, that means that I am not obeying my Master's orders. You can help me by this, by carrying out the orders of Master, only by doing more and more meditation. And if we will do more and more meditation, Master will be pleased with all of us.

In the army many people were not obeying the commandments, the laws of the army. Looking at their condition, I was always remembering this thing, that the servant should never make any excuses. Whatever work he has been given, he should do that. And here also the same thing applies, that the servant should not make any excuse. I can tell you only one thing to do – much meditation.

QUESTION: Sant Ji, first I thank You for everything You've done for me since You've been here, which is a great deal. I have a question on Simran. I was able to keep repeating the Words, but I didn't feel like I was able to give them devotion, or love, or attention. I just repeated them, and repeated them, and repeated them, but not with real love and

attention. I just couldn't put my attention into it. Is there some way I can give the charged Words the attention and give You the attention?

SANT JI: If you will not give attention to the Words of Simran, your mind will easily make you forget the Simran, and after some time your mind will wander in the world and only your tongue will go on repeating the Names. So it is required to do Simran will full attention. Always, doing Simran, you should check your mind – whether your mind is doing Simran or thinking about something else. And if you will not give attention to the Words, mind will easily make you forget the Simran.

Very often I have said about my childhood, and even when I was in the army, because I was born in a Sikh family and it is natural that whatever the parents are doing, the children will also do the same. So, it is one type of law among the Sikhs that anyone who does not read the five writings from the holy book cannot be called a "Sikh." So, many people are reading the five writings from the *Guru Granth Sahib*. But instead of five readings, I was reading ten writings, because I was very fond of the *Guru Granth Sahib*.

But when I started reading, only for the first five or six minutes would I remember: "Yes, I am doing this repetition, I am doing this reading." But after that I would forget everything and my mind would go somewhere else. But still my tongue went on reading and reading – until five or six minutes before the end when I again remembered: "Now I am doing the reading."

But still I was reading a lot of writings, ten writings from the *Guru Granth Sahib*. So when I met Baba Bishan Das, the first question He asked me was, "Well, you have been reading so much from the *Guru Granth Sahib*, is your mind still?" So I was very much confused. I told Him, "I don't understand why it is so, that I am reading a lot but still my mind is not still. In the beginning I remember that I am doing this work, but later that work keeps going on, but I am not remembering, my mind is not there, and only at the end I again remember that I am doing this work." So Baba Bishan Das told me, "Unless you read with full attention, unless you keep all your mind in the reading, your mind cannot be still. No matter if your tongue goes on repeating the words, your mind will never be still." So unless we do Simran with full attention to each Word, we cannot still our mind.

You see, because we are not doing Simran attentively, that is why we are easily falling asleep. And some dear ones here also, when they sit for meditation, they do the Simran for some time and after that, because they are not giving any attention to the Simran, they sleep, and when they get up, they look here and there, and when they see other people sitting for meditation, again they close their eyes and again they start it. This is because they are not giving any attention to the Simran. If they had given attention to the Simran in the beginning, they would not have fallen asleep.

QUESTION: If you are around people who are criticizing or fighting and you do the Simran, are you protected?

SANT JI: Yes. Don't give any attention to them. Go on doing your work.

QUESTION: In Spiritual Elixir, Master Kirpal says that if you have a dream about the Master and it's good, then that qualifies it as a valid experience. Is there anything else to add to that? It seems so little to qualify it.

SANT JI: You see, you will not have the dream of Master very often. When our thoughts are very much purified, and when our soul is going above our body during sleep, only then will we have a dream of that Sat Purush. Because Master will never come down into the lower chakras of the body. So when we are sleeping, we are not aware of Him. But when our soul goes above, only then will we have the dream of Sat Purush. But it is not very often.

You see, dreams are the reaction of the thoughts which we have during the daytime. And when we have any bad thoughts, even for just a few moments, then also that reacts very badly and we have that type of dream. You see how much meditation we are doing here, how much we remember our Master – but still we do not have His dream daily. Sometimes people do not have a dream of Master for one year or two years, and some souls have the dreams of Master once in a while. It does not happen very often. In the beginning Master comes only in dreams. After that, when the disciple is satisfied, He comes in meditation. Sometimes in our dreams Master tells us many hints regarding meditation, and sometimes Master gives us warnings, also.

QUESTION: About the private interview with Sant Ji: could You please talk about becoming more receptive to the Inner Master so that we may not demand every moment of Your life for questions that we may have? It seems to me that we are constantly taking You our little worldly problems, and we come to You with more worldly problems than spiritual problems. I just don't want to see what happened to Kirpal Singh happen to You; He left fourteen years early.

SANT JI: It is true that only one person out of hundreds comes with spiritual questions. Otherwise, everybody has their worldly, petty questions, which have nothing to do with Spirituality. And there is no doubt that when they ask their questions, I feel sorry and I become sad.

Master Sawan Singh Ji said, "If you will bring worldly questions to me and will not meditate, I might go earlier. And if you will do more meditation and [only] ask about the spiritual affairs, then there is some chance that I might live for a long time."

So we should try to bring questions about meditation, because we also can solve the worldly questions because you have to spend your life [in the world], and you have to deal with your work. So it would be better if people bring questions about meditation.

QUESTION: I hear the Sound much better in the morning, so I was wondering If I should do Bhajan only in the morning for a couple of hours and not do Bhajan during the rest of the day.

SANT JI: That's all right.

QUESTION: One thing that confused me a little: I'm really happy to be remembering You in Your presence and to be thinking about You, but I'm an initiate of Kirpal. Is it okay that I'm thinking a lot about You?

SANT JI: It's okay. Because the fire is the same: those who come near fire can remove their cold. I have come here only to unite you and connect you with Kirpal.

QUESTION: Master, many times in meditation I sit and see Your face looking at me and feel a lot of grace and love. Sometimes I've wondered if it's my imagination that

visualizes Your face or if You are really sending me Your grace and love. And then other times I think that if I'm meditating maybe I should be trying to see the Light, rather than dwelling on and looking at Your face.

SANT JI: Often I have given the example of a tortoise. She lays her eggs on dry land and sitting in the water, with her attention, she is hatching her eggs. Similarly, Satguru's attention is always toward all His disciples. No matter how far away they live, but still His attention is always towards them. Masters have a lot of disciples and everybody in Master's sangat feels that He is giving much attention only to them and that Master is always giving them love and grace, and not to anyone else.

QUESTION: Master, I don't know if the older initiates have this problem, but being a new initiate, I have trouble keeping my mind on the Simran. I was always curious to know the meaning of the Five Words, and I thought that during Initiation one would be told the meaning. Sometimes I think maybe that would help me to keep my attention on it – if I could dwell on the meaning of the Words, and then as I progressed, possibly that would just be part of it.

SANT JI: You see, first of all, we have to give attention to the Simran, and as we progress the meaning of the Words will be open to us. Because these Five Charged Words are the names of the Lords of the planes through which we have to pass. Outwardly these Words have no meaning. Unless we cross those planes and meet those Powers inside, we cannot know the real meaning of those Words.

You are a musician and you might know that if someone brings a harmonium to you and if, without allowing you to play it, he tells you that it has so many strings, that if you will do this, it will [make this sound] – but unless you practice that [instrument], how can you know its real meaning, the real thing? So it is the same here: first we are to do the Simran without giving any attention to its meaning or anything like that. And when we will do Simran and rise above, we will meet all these five Lords. These Names are the names of the Lords of the planes through which we are to take our soul.

You see, just as there are many countries outwardly – England, America, Africa, India – in the same way, inside also there are many regions, many countries; there are many astral and causal regions. If anyone asks us, "What is the meaning of America?" what can we say? Only that it is the name of a country. But when we come into America, only then we know it's real meaning, that this is America.

QUESTION: What percentage of time should we spend in Bhajan?

SANT JI: Very often I have replied to this question, and because some new dear ones are coming, that is why I am again repeating this: you should devote one-fourth of your time in meditation to Bhajan and three-fourths to Simran.

QUESTION: There were some children that Master Kirpal Singh had Initiated only into the Sound Current. What should they do further to get the Five Names?

SANT JI: If they are twelve or thirteen years old, they can take Initiation.

QUESTION: Master, in the morning when I'm sitting with You, after we've started meditating, I'm thinking I don't want to sit and meditate. I just want to sit and look at You. Is that wrong? [much laughter]

SANT JI: Many people have this disease. [much laughter] But the thing is that for one hour you should close your eyes. That's why I am daily repeating, "Close your eyes." You should try to sit for one hour, closing your eyes.

QUESTION: Once when we were at darshan with Master Kirpal in India, during the whole darshan nobody asked any questions or said anything. We just sat in silence, and it was very beautiful. I would like to know if it would put undue stress on Sant Ji If we could just sit like that for a few minutes before He leaves. I'm wondering about. . . just the silence.

SANT JI: This is up to you people. I will complete my time. [Sant Ji and the sangat laugh] I will sit here for my time and when the time is up, I will go. If you want me to give answers to your questions, I am ready to do that. If you want to keep quiet and just sit here, then also it's all right. But in the latter case, you will enjoy more attention; that is true.

It is not true that if you will not ask me any question, I will just get up and go away. [Sangat laughs] Instead, I will sit here and if you can keep quiet and just get the maximum advantage of the attention, that will be very good for you.

The questions and answers are very helpful to those people whose minds are not satisfied. Unless they ask questions, and unless they solve all their problems, they cannot sit for meditation. That's why I always welcome people who ask questions.

Regarding myself, from my very childhood I have always kept my mind free from all the questions. I had done many practices before coming to this Path, and whatever anybody was telling me to do, I was doing that. The important thing is to do the practices which Master has told us to do, that is to do Simran and to listen to the Shabd Dhun. When we will do Simran and our soul rises above body consciousness and connects with the Shabd Dhun, then the Shabd will pull the soul right up. Then there is no question of asking any question.

Now, because of the lacking of Simran, people are listening to the Shabd Dhun, but still that Sound does not pull them up.

QUESTION: When Master was here in 1972 I was having some trouble with my meditations, and I was very discouraged. I just went to Him and He asked me if I was doing one thing, which was, was I looking out or in? And I said, "In. " And He said, Well, I should look out, and that cleared it completely. It was a very simple thing. I wonder if You could sometime give us just brief meditation instructions? I wonder if that might help us, in case we have forgotten something or there's something that we may be doing wrong.

SANT JI: Well, those who have any doubts about meditation, or those who have any confusion about whether they are doing it wrong or right, they can come in the private interviews and they can ask. There I will be able to explain to them very clearly about the meditation.

QUESTION: I was wondering lf Master could explain why sometimes He will give darshan to people when He passes by them – He looks straight into their eyes – and when He gets to other people, He turns the other way, and He just doesn't look at them.

SANT JI: You see, from my side I am always looking at everybody. But see what the people are doing here: they are standing on both sides. Physically, how can I look at both sides at one time? If people stand on one side only, or in one line only, then that is possible. [Sangat chuckles]

QUESTION: Should I think of desiring darshan or only of deserving it?

SANT JI: Both things. Mahatma Chattur Das said, "Always for the twenty-four hours in my heart there is a desire to have the darshan of my Beloved."

QUESTION: On planning to go to India: if you spend a lot of time [with Master] while Master is here, is it necessary to go to India to see Him within the next year?

SANT JI: No, it is not necessary. In the evening Satsang today I will comment on a hymn by Kabir Sahib, and this question will be answered very clearly in that Satsang.

QUESTION: Last night there was a movie of Baba Sawan Singh, and one person touched Baba Sawan Singh's feet. The next person came and He shook His cane and would not let that person touch His feet. Similarly, when I was in Delhi, many people came and tried to touch Your feet and You asked each one politely not to do this. One woman came up and You very sternly told her not to do this. What is the benefit of the disciple touching the Saint's feet, and is it at all harmful to the Saint if an impure soul touches His feet?

SANT JI: You see, it is harmful for the person who is allowing other people to touch his feet because he has to give something if anybody touches his feet. So it is not good to touch the feet. For the Saints it makes no difference, but for the ordinary people it is not good to allow other people to touch their feet. And the other thing is that nowadays Saints do not allow the disciples to touch Their feet because everything comes through the eyes and there is nothing in the feet.

Master Sawan Singh Ji used to tell about one – [The tape stopped recording; a short story is missing.] and that was because of that. So after that he realized his mistake. But nowadays in America nobody is interested in doing that. But in India unless the people touch the feet of the Master, they cannot be satisfied. But still, Saints do not allow them to touch Their feet because They want to maintain the discipline. If They allow anybody to touch Their feet, everybody will do that, and in that way discipline cannot be maintained.

This practice is common among the so-called sadhus in India, those who are not the real Sadhus. Many people come and bow down at their feet and touch their feet, and they don't mind that. But when the people come to any real Sadhu and do the same, the perfect Sadhus, the real Sadhus, don't like that. So the satsangis should not do anything like this. They should always look into the eyes of the Master, because Master used to say that if you want to get anything from any Saint, look into His eyes. There is nothing in His feet; everything lies in His eyes.

1998 September: Continue Doing Your Work

Original Date: December 1, 1983

This question and answer session was given December 1, 1983, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Beloved Master, if Master is All-Consciousness, then how come sometimes He asks us questions whose answers He should know? – for example, asking an initiate if he is initiated or not.

SANT JI: What you say is correct, but Saints never exhibit Their qualities, because They live in this world like the innocent people, those who know nothing.

Almighty God made several promises to the Negative Power: that the Saints will never exhibit Their qualities; that wherever the Negative Power gives birth to the soul, that soul will be content in that; that Saints will never perform any miracles to attract the souls; and that whenever the Saints will liberate the souls, that will happen only after making them meditate on Naam; and that the souls will not have any knowledge about their past lives. So these were the promises which Almighty God made to the Negative Power, and because of those promises, even though Saints know everything, still They do not show that They know everything.

Master Sawan Singh Ji used to say that it is an ordinary thing for a Saint, or for one who has done the meditation, to give an eye to a blind person or a leg to a crippled person. And by showing only these ordinary miracles They could attract the whole town, the whole city, and everyone would come to get the Naam. But even though the Saints are capable of doing that, Saints never do such things. They do not make use of Their supernatural powers because They understand that earning the supernatural powers is like earning illegal money. Guru Arjan Dev Ji Maharaj said that the supernatural powers are the slaves of those who meditate.

QUESTION: Master, for married initiates whose wife is not initiated, in the years before, they have indulged with their wife like ordinary people, but once they have received Initiation, then it becomes important for them to obey the law of chastity. So it becomes very difficult for them. What should be done in that case?

SANT JI: The thing is that if one of the companions – no matter if it is the wife or the husband – if that person does the meditation of Naam with full devotion and love for the Master, the other person also gets affected by his good company and he also becomes a satsangi.

If the initiate is shaky in his faith and if he is not strong in his devotion, how can he have a good effect on the other person? So the satsangis should rise above this; they should become strong in their devotion. The satsangis have more responsibilities, because they are the ones who have to liberate their families.

QUESTION: Master, there are some people, like some doctors or psychiatrists or others like that, who have to deal with other people due to their profession. What precautions should they take so that they won't take the karmas of the people that they treat?

SANT JI: It is not a bad thing to give treatment to other people, and it is not a bad thing to keep in contact with other people. Whenever those people are dealing with their patients, they should have their faith in the Master; they should have best wishes for them.

QUESTION: Master, with all respect, I have a question about Your first answer. What is the limit of the natural and the supernatural? For example, I heard about Master Kirpal that once while He was doing a Satsang, He grabbed a bullet. It was something that was happening in a different place, and so He was saving someone by grabbing it, so the disciple wouldn't be killed by that bullet.

SANT JI: You should understand this thing. That was not a miracle performed by Master Kirpal. He did that only to save the life of His disciple. And very often I have said that Master even sacrifices His own life in order to save the life of His disciple. He grabbed the bullet, not to perform any miracle and to impress the people: He did that only to save His disciple. And He Himself did not make publicity out of this. If this news came out, it must have been through one of His disciples or through the person to whom this happened. This is a very ordinary thing for a Master to do; it is not a miracle.

The question which I was answering was about All-Consciousness and miracles, and the question which you have brought up is regarding the grace of the Master.

Such incidents often happen between the Master and the disciple. Many times it has been experienced that the Master saves the disciple from the burning fire, and still He will not tell the disciple that He has done that for him. And since He has to pay that karma, that is why He will either get some wound or some scratch on His body, but He never complains that He has to suffer on account of the karmas of His disciple. He does not even tell that disciple, whose karma He is suffering, that He has done a favor for him.

In that incident Master only grabbed a bullet, but when I used to go to see Master Sawan Singh, He used to tell me, "The One Who has to initiate you will come to your home Himself." So whenever I would meet Mastana Ji, an initiate of Baba Sawan Singh who used to visit the area of Rajasthan very often, I would ask Him, "Are you that person who is going to initiate me and about whom Master Sawan Singh said that He will come to my home Himself?" He replied, "No, I am not that One, but He will come to your home. He has done so much meditation that if He puts His hands up between two firing cannons, He can stop both of them." So Masters have done a lot of meditation and for Them such things are very ordinary. So that incident in which Master grabbed the bullet was an ordinary thing.

I have written a bhajan – and you will read that when it is published – in which I say, "If the bullets are firing, Kirpal saves us, grabbing the bullets."

The grace of the Master cannot be described in words. If the Master does not protect the disciple, if He does not take care of the disciple, who else is there who would protect and take care of the disciple? But He does all these things from behind the veil. Of course, those who have real love and yearning for the Master, to them He gives the darshan. For them He appears and does all the work for them.

QUESTION: Master, sometimes I have felt pity for lepers and for very poor people and beggars, and I have given them some money. But what kind of karma ties me to them? Is it okay to do that?

SANT JI: The thing is that Guru Nanak Sahib has said that before donating, we should always think about it, and we should donate carefully. Kabir Sahib also said that those who give donations without the Master, and those who move the rosary without the guidance of the Master, their donation is not accepted. You may read the Vedas and Puranas; they also say the same thing.

Swami Ji Maharaj used to say that Master is not hungry for the donations of the disciples, because He has received a lot of wealth from His Master. But He accepts the donation of His disciples so that He may make the donation of the disciple useful. And by donating through the Master we gain the pleasure of Master without paying anything. Because only the Master knows at which place He has to spend the money of the disciple and how to make it successful.

QUESTION: My first question is: On what plane is the Third Eye opened? And on which plane do we die while living? And how can we know when we have died while living? And are the children who see their Third Eye special children?

SANT JI: When we go within we come to know ourselves on which plane we are, and reaching which plane our Inner Eye gets open, and on which plane we die while living. This is not something which can be talked about: this is something which we have to experience. When the meditator goes within his body, he knows everything by himself.

If having rock candy in our hand we go on asking, “Is it sweet?” or “When will it taste sweet?” – we cannot understand and know about its sweetness unless we eat it. When we put that rock candy in our mouth and chew it with our teeth, only then will we come to know that it is sweet. In the same way, when we will go in the within, only then we will come to know what is in the within and what happens when we get there. You have been put on the Path and you have been given that medicine which, if you use it, you can go within and remove all the problems and see everything with your own eyes.

As far as children are concerned, most children don't have scattered thoughts and they can concentrate very easily, much easier than the parents can. So that is why many times it happens that the faith of the parents is shaky, but because of their concentration the children have developed so much faith in the Master that very often they see the Master.

QUESTION: Master, is the coming of the souls to this world limited? Do they just keep on coming, souls and souls into the world?

SANT JI: [Sant Ji laughs.] You should read the book, *Anurag Sagar*. You should read it carefully; you will get the answers to such questions there.

QUESTION: Master, how come we don’t do the Bhajan practice with You like we do the meditation [of the Simran]?

SANT JI: There is no law that no one can sit for the Bhajan practice in the meditation [sittings with me]. It is up to the dear ones. If they want to sit for the Sound practice, they are welcome. During the meditation, many dear ones do sit for the Bhajan practice and

hear the Shabd, because everybody who is sitting in the meditation hall is busy doing his work. [Sant Ji laughs.]

QUESTION: Master, when we are meditating in a group and we hear some people snoring, should we just let them snore, or should we wake them up?

SANT JI: [There is much laughter, including Sant Ji.] I do not say these words before we sit for the meditation here, but whenever I make people meditate in the bigger groups, or when I go to Delhi, or outside, in my instructions before the meditation I also include this instruction: "Since everybody is busy doing his own work, you should not pay any attention to what other people do. You should do only your work." So I think that it will be much better if you will continue doing your work, and you will not pay any attention to the person who is snoring.

Dear children, that person who is snoring is already being deceived by his mind, and if we are paying attention to him, it means that our mind is deceiving us, also. If we are removing our attention from the Naam and paying attention to him, it means that like him we are also being deceived.

Satsangis should not pay any attention to their surroundings. They should try to forget themselves when they sit for meditation and they should concentrate at the Eye Center. When you forget yourself completely and concentrate at the Eye Center, you will not know what is happening even with the person who is sitting right next to you.

I have sympathy for the soul who sleeps during the meditation. The reason I don't tell him to get up during the meditation is because I am afraid that if I will tell him to get up, he may speak out which may disturb the other people. So that is why it is always better not to pay any attention to the other people. In fact, we should learn from them. The thing which we should learn is that we should know how the mind is deceiving us, and how he does not let any opportunity go out of his hands without utilizing it, and how, whenever he gets the opportunity, he brings illusion, lust, anger, sleep, attachment, and things like that. Who does the mind attack with all these things? Only those who do not do the meditation. Swami Ji Maharaj has written a very beautiful hymn regarding this, saying, "Those who are the thieves of meditation, only they are affected by lust, anger, sleep, and attachment." Many times I have commented on this hymn.

Swami Ji Maharaj said, "Those who are the thieves of meditation, they always suffer. Laziness and sleep bother them; they always remain in the illusion."

I hope that if someone falls asleep in the group, you will not pay any attention to him. There are many dear ones in this group who are going very high in their meditation. Why don't you look at them? Why don't you pay attention to them? What if one poor soul falls asleep during the meditation? You should take the example of those who are going very high in meditation and try to become like them.

QUESTION: Beloved Master, although I know You know everything, but sometimes I feel the need to tell You some things. Is it okay for me to tell them to You, or should I do Simran instead of doing that?

SANT JI: [Sant Ji laughs.] You should do Simran, because Simran itself answers all the questions.

I have often said this, that the Shabd and the soul have the same language in which they communicate. They don't need any translator, because they both speak in their own language.

Also, I have said this very often, that for a Param Sant it is an ordinary thing to speak in the language of the disciple. But They do not perform such miracles, because They live in this world like the innocent beings. But when the disciple comes on the level of the soul, and when the Shabd has to talk to the soul, there the Master talks with the disciple in his language.

You know that many people write to me and in the letters they say, "Master, you said this thing to us or that thing to us." They never say that Pappu was present there or Elvia was present there to translate. Because they hear the Master in their own language, that is why they say that Master said such things to them.

When I first went to Sant Bani Ashram in North America, I said this, that the place where the Shabd talks to the soul, no translator is needed there, because they both speak in their own language. I am very glad that Supreme Father Kirpal is making these words of mine true. I receive many letters from dear ones from your country and from the other countries in which they talk about their experiences with the Master – how Master told them this thing and that thing, and how Master was present there during an operation, and how He helped and instructed the doctors, and things like that.

QUESTION: Does the position which one takes during the meditation have an affect on the meditation?

SANT JI: You should sit in such a position in which you can sit for longer periods, in which you can sit comfortably without moving. The most comfortable and natural position is the cross-legged position.

QUESTION: Master, why should the body be cremated only three days after the person has died?

SANT JI: It is different for different countries, for different religions. In India, what to talk about keeping the dead body for three days, they don't even want to keep the body for three hours. [Much laughter.]

QUESTION: Master, is it possible that when you go within, you can be stopped at a certain point, for a certain period of time, before you go ahead?

SANT JI: It depends upon the concentration of the dear one. If you are doing the Simran with full concentration and with full love, yearning and devotion for the Master, there is no power in the within which can stop your soul while going up. It goes faster than the speed of a bullet. Except for your worldly thoughts, there is no other thing in the within which can stop you from going up.

QUESTION: Master, if during sleep semen comes out, does that mean that victory over lust is close, or is it still far away?

SANT JI: Well, those whose semen has become very thin, they have this disease. [Sant Ji laughs.] This does not demonstrate the closeness of the victory. This is because of the mistakes one has done in his childhood, which bother [affect] him all his life long. But

the meditator should not lose any semen during sleep. If he is a real meditator, he will never lose it.

Guru Nanak Sahib says that such souls come in this world whose body does not get confused, even in sleep. He means to say that maya cannot have any bad effect on those who do not lose their energy during sleep. In this world, men are the form of maya for women, and women are the form of maya for men. But such maya cannot have any effect on such souls who have never lost their energy.

1998 October: Few Get the Opportunity

Original Date: January 11, 1983

This question and answer session was given January 11, 1983, in Bombay, India.

QUESTION: When we go home we miss Master's darshan very much. I'm wondering if we can get Master's darshan through a video?

SANT JI: My only purpose in making you meditate daily is that you may solve this problem, because in the within is the real thing; outside there is only the copy or the image of it. And if you do your meditation daily and go in the within and have the inner darshan of the Master, then you will not have any problem, you will not feel any lacking of the outer darshan. Videos may make you remember the Master, but they cannot give you the real darshan of the Master.

Why not meditate with love and faith in the Master? And as long as Master is in the physical body, why don't we fulfill the purpose for which He has come into the body? Why not fulfill our ambition to go within and have the inner darshan of the Master, so that whenever we want to have His darshan, we may go within and have it?

We should never think, not even in the state of forgetfulness, that Master is living in India and we are living far away from Him. And we should never think that He is the body. We should always remember this: that He is Shabd and He has come into this world only to explain the things to us. And when He gives us Initiation, He takes His seat at our Eye Center and He always waits for us.

Things have progressed very much, and I really appreciate the work that the video people are doing. They help you remember the Master. But we should never think that we can have the darshan of the Master through the video machines. or that we can solve our problem through the use of machines. We have to go within and manifest the Master within us if we want to solve this problem.

QUESTION: Master has said that until we perfect our Simran, the Sound Current cannot pull our souls up. Would You talk to us about the benefit of doing the practice of Bhajan even before we've perfected our Simran?

SANT JI: We should never think, not even Its benefit is that it helps us maintain interest in listening to the Sound Current. Because eventually our soul has to climb, using the Sound Current, and go back to the Real Home. So before the Shabd pulls our soul up, we should develop the habit of listening to the Sound Current.

Many times the Sound is so melodious and so sweet that the mind gets intoxication. That is why it is very important for us to listen to the Sound Current – so that our mind may get peace, our mind may come under our control, and it may always remain intoxicated with the Sound Current.

QUESTION: My question is about children. They have a lot of will power and sometimes they're very stubborn, just to be stubborn. And I wonder, what's a good way to deal with it?

SANT JI: In this the best thing to do is to have patience, because children are innocent souls and the parents should have a lot of patience in dealing with the children.

Once a similar type of question was asked by Emperor Akbar to his very dear minister, Birbal. He asked Birbal, "Tell me, how easy is it to bring up a child?" Birbal replied, "Your Majesty, to bring up a child is the most difficult job in this world. Because children are innocent: they don't know what is right or what is wrong, and they don't have any knowledge of the things of the world. It is very hard to convince them to do anything. So I would say that it is the most difficult work in the world to take care of the children." But Emperor Akbar replied, "I don't believe that; I don't agree with you. Because no doubt children don't know anything, but whatever they ask for, you give them, and that's all. They will do whatever you want them to do. The only thing you have to do is always fulfill their desires."

Birbal replied, "Well, you cannot always fulfill their desires, because they don't know what they are asking for." Emperor Akbar said, "No, I don't agree with that. You should prove this, that it is the most difficult work in the world." Birbal said, "Okay. Now I will become your child and you become my parent. Then let's see how easy it is for you to take care of me, to fulfill my desires."

So Birbal pretended he was the son of Emperor Akbar and he started asking for things. First, he said, "Father, I want an elephant." Now you know that Emperor Akbar was an emperor, he was the king of everything, so it was not difficult for him to get an elephant. So an elephant was brought. And then Birbal said, "Now I want a small glass." A glass was brought. Then Birbal said, "Okay, father, I want to put this elephant in this glass."

Now Emperor Akbar said, "How is that possible? The glass is too small and the elephant is very big! How is it possible?" He tried to convince him that it was not possible. But Birbal said, "No, I want to do that! Otherwise I will weep."

So Emperor Akbar tried in many other ways to convince him that it was not possible. But Birbal wouldn't accept that and he started weeping. Finally Emperor Akbar said, "Now I agree with you that it is a very difficult thing [to take care of a child]. But what is the solution for this?" Birbal replied that the parents should have a lot of patience. Because if they have patience and if they keep trying to convince the children, if they keep trying to raise them in a good way, in the end they will become successful in taking care of their children.

So that is why I will say that no doubt it is the most difficult job in the world to take care of the children, but unless we have patience there is no way out of this problem. I agree that children are stubborn and that they have the will power. But if you have patience,

you can win their hearts. If you keep trying, patiently, eventually you will become successful, and then they will do whatever you want them to do.

Children are very innocent souls. Many times they will even ask questions which are very embarrassing. Even though the parents know the answer to their question, still they are not able to reply. In my childhood once I asked my mother how I was born. Even though my mother knew the answer to that question. she replied, "I got you from a beggar. I gave her some wheat flour and she gave you to me." And even after I grew up, they always used to play a joke on me. Whenever a beggar would come, she would say, "Look at your mother! She gave you to me and now she has come back."

Guru Nanak Sahib presents Himself as a very innocent infant in front of His Lord. He says, "O Lord, I am Your child. Why don't You forgive my faults? Whatever faults I have done, I did them all in my innocence. I didn't know what to do and what not to do. You are my Father, You are my Lord. You should forgive my faults." The mother does not remember the faults her child has done, because if she were to remember all the faults and mistakes which her children do, she would never be able to take care of her children, she would never be able to rear her children.

The worldly people have so many expectations from their children, so many hopes they have on the children. But you know that the Satguru, the Master does not have any interest, nor desire anything from His children. He does not have any expectations, nor any hope from His children, yet still He has so much love and patience for His children. He does not mind the faults and mistakes that His children are doing, and He always goes on forgiving them. He does not have any [personal] interest in taking care of His children; His only interest is to take the souls back to Sach Khand. Paying no attention to the faults and mistakes of His child. He waits for the time when the child will improve his condition. He has a lot of patience, and eventually He takes the soul back to Sach Khand.

So just as He does not pay attention to our faults, just as He has a lot of patience for us – He always gives us a long rope; He always waits for us; He always goes on forgiving us we should also make our minds the same way. We should also have a lot of patience like the Master has for us. We should always forgive our children if they are doing any faults, because they are innocent. So we should pay no attention to the faults of the children, and having a lot of patience, we should take care of them.

QUESTION: Master, when we admit our mistakes to the Master in our diary, does that reduce the karmic burden of those mistakes, in addition to inspiring us not to repeat them?

SANT JI: Yes, by admitting our faults we definitely get free from the burden of that karma, provided that you don't repeat it. Because even in this world, if we make a mistake once and ask for forgiveness, even the worldly person will forgive you once. And you know that in the Court of the Lord there is a lot of forgiveness. So if we ask the Master for forgiveness after committing a mistake once, He will definitely forgive us.

Regarding keeping the diary, I have said many times elaborately that you should not keep the diary as if you are doing a rite and ritual. You should not make a mistake and note it down in the diary and again do it the next day. Once you have made a mistake, once you have realized that the thing which you did was a mistake, you should never repeat it.

QUESTION: We ask the Master's forgiveness for sins that we commit. Does the Master take the burden of that karma on His physical body?

SANT JI: I have said this many times, repeating the words of Master Sawan Singh: He used to say that the Negative Power does not spare even one karma. All the karmas which are done in Kal's land have to be paid. Either the Master pays off that karma or the disciple does. You know that if a disciple gets even a thorn in his foot, he will pray to Master to remove that pain. He cannot bear even that much pain. He always asks the Master for help.

You know that Masters are free from all disease. They don't have any karmas to pay because They have come into this world to liberate the souls and to pay off their karmas. They don't have any karmas of Their own. But why do They suffer from diseases? Why do They suffer from sicknesses? This is only because of the karmas or sins of the disciples. Many times it happens that the Masters leave Their body much earlier than They are supposed to, because of the sins of Their disciples' karmas.

Always remember that whatever karma is created in this world has to be paid, whether the disciple pays it or the Master pays it. Tulsi Sahib also said that the law of karma cannot be altered. This world is being maintained by this law of karma. Whatever you sow, so shall you reap.

QUESTION: Master, in the last Sant Bani there was a parable given about a monkey and a goat and a woman. The goat didn't eat the food, but the monkey ate the food and smeared the food on the goat's mouth. When the lady came in, she beat the goat. Who was the woman that was beating the goat?

SANT JI: [much laughter, including Sant Ji] You see that we people don't try to understand what is being said in that story. Instead of understanding what Master wants to say, we try to split hairs, and we cannot do that.

Saints and Mahatmas lovingly try to make us understand through the parables and stories. They use so many stories and parables just to make us understand what we are supposed to do. But instead of understanding it, we just try to fight over unnecessary things, which is of no use.

Many times I have said this, that almost all the questions which you people ask me now, almost all of them have either been published in *Sant Bani Magazine* or are answered in the Satsangs. So whenever you hear the Satsang or read *Sant Bani Magazine*, you should read very carefully. Because whatever questions you have, they all are answered in the magazine. So you should be very careful in reading the magazine.

QUESTION: Master says that it's a very great thing for us to awaken the Spirituality within our children. And I was wondering if He can give us any examples as to how we as parents can do things with our children to spark that fire within them.

SANT JI: Yesterday in the children's Satsang, I told the story of Sheikh Farid and his mother. You should also try to become like that; you should take that as an example.

QUESTION: Do children hear the Sound Current when they're born, and then the world's noises come in and block out the Sound Current?

SANT JI: In the womb of the mother, the soul is preserved and nourished with the support of the Shabd. The soul is connected with the Shabd and she has the Shabd in the form of Light and Sound. And whatever happens. she grows up in the womb of the mother with the support of the Shabd.

You know that when a baby is born, he sees the outer light and hears the outer sound. And you will notice that whenever any baby is born, he cries a lot. This is only because the babies get disconnected from the inner Light and Sound. In the womb of the mother, where the soul is preserved and nourished with the support of the Shabd, she cries and prays to Almighty God, "O Lord, bring me out of this prison and I will do Your devotion. I will remember You day and night, and I will always worship You."

So when the soul is brought out, when the baby comes out, he cries. In the olden days, and even now, when a baby cries, sometimes people hold a light in front of him, and looking at that light, the baby stops crying. Or sometimes people play a musical instrument or they make some noise so that the attention of the baby is diverted to the sound, and then the baby stops crying. It means that when the soul was in the womb, she was having the Light as well as the Sound.

QUESTION: When it comes to doing our work in the world, when we look on that as seva – for instance, our jobs, and also work we want to do in our communities to make them the kind of place we would like to see – is that seva? Or does seva only apply to doing the Master's work?

SANT JI: The works we do in our community or in the world are counted as good deeds and we get the benefit. But as far as seva is concerned, the real seva is doing Bhajan and Simran. And we do that for the uplift-ment of our soul and to practice the Path which makes us liberated ones.

We know that we are born in a society, we live in a society, and it is our responsibility to work in this society. Saints don't say that you should not give any attention to your society, that you should not live in your society. They don't tell us that. But we should try to give as little time as possible to our community and as much time as possible to our meditation. Because there are many other people who can do the job of serving the community and the world, but only a few people get the opportunity to do the meditation of Shabd Naam. This comes to only a few people.

QUESTION: Can you say something about the seva we are doing right here?

SANT JI: I have said a lot about doing the seva, and that is why earlier I advised you that you should read the *Sant Bani Magazines*. Because during the last Tour I said a lot about doing seva, the seva which we do in the langar. It is one of the best sevas.

By doing physical seva our body becomes pure. And by doing the seva of Simran, our mind becomes pure.

Seva is after all seva, whether you do it here or back at your home. When you are serving in the cause of the Master, when you are serving the dear ones because of your Master, you definitely get the benefit of it. Whether you do the seva here – because here also the langar of the Master is being done – or back in your home, whenever you are serving in the cause of Master, you do get the benefit. Many people are able to meditate and

remember the Master with the efforts of a few people. So the people who are serving benefit from the meditations of the people whom they are helping to meditate.

You know that a very few people made the efforts and showed me their love, and as a result the Bombay program was made and the other dear ones try to take advantage of this program. And that is why I give them the program every year. There are a few disciples of Baba Somanath Ji and a few disciples of Master Kirpal Singh Ji [here], and because of their efforts and seva we all are sitting here together and sharing the love of the Master. We all are doing the seva in one way or another.

Guru Nanak Sahib says that if we do the seva in this world, we get its benefit in this world as well as in the world beyond. because in the Court of the Lord. the Lord loves us and embraces us. Those who get the opportunity of doing the seva of the langar are the most fortunate ones, because not everyone gets this blessed opportunity of doing the seva. They are the most fortunate ones who get the opportunity to serve in the langar of the Master. And I will say that even more fortunate are those who take advantage of the seva done by the dear ones and who spend their time in meditation.

You know that we people might do seva for one or two hours. or for a couple of days. But under whose guidance are we serving the Master Power? We should see how much They work. They don't get any time of Their own; They don't have any free time for Themselves, because They are always doing one or another type of seva. Sometimes They write letters; sometimes They give interviews; and sometimes They are taking care of the souls. They always go on serving the Master Power. Even after doing all that seva. They don't expect anything in return. Their only interest is that those who are serving the Master Power under Their guidance should get a lot of wealth of Spirituality by remaining in the Sangat for as much time as possible.

QUESTION: Could You tell us a little story about Baba Somanath Ji?

SANT JI: There is a book which has all the stories about Baba Somanath Ji. Chris McMahon will tell you some stories from that book.

Master Sawan Singh Ji made my meeting with Baba Somanath possible. It was a very brief meeting. From my childhood I had been searching for God. I had performed many types of austerities. and I did so many things. In the same way. Baba Somanath had also spent a major part of His life searching. He also performed many austerities and did many practices. When He finally came to Baba Sawan Singh, His search was completed, and He got the knowledge of God.

QUESTION: Is it all right to ask the Master to sing His song to the Sangat?

SANT JI: Well, now I don't have that voice which can sing songs, so please excuse me for that. But I'm conveying that to Pappu and he will sing a song. [Pappu translated the bhajan *Satguru Ji Darash Dikhao*, then led the sangat in singing it.]

1998 November/December: He Is Completely Yours

Original Date: March 3, 1982

This question and answer session was given March 3, 1982, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, it's very wonderful to be here, and – if it pleases You – could You tell us about taking refuge in the Master?

SANT JI: I am also very pleased to see all of you. I am pleased with all of you internally, as well as externally. As far as taking refuge in the Master is concerned, I will tell you that we can do that only when we forget ourselves completely, and only when we start doing the things which please the Master.

QUESTION: In doing Simran, I find that the hardest part of it is mentally pronouncing the first name, I have talked with several other satsangis who have the same problem. Is there an internal reason for that, or is it just my poor pronunciation?

SANT JI: We should have love and faith in the Master within ourselves, and if we have both those things the pronunciation becomes all right by itself.

QUESTION: Last night You said that Master Kirpal was a great Saint [and that] He had liberated even some animals, and I was wondering when You said that He liberated these animals, where did He take them? Did He take them to Sach Khand? [much laughter, including Sant Ji]

SANT JI: When the question comes up [regarding] liberating [humans], it means that Master liberates the souls and takes them to the Real Home, Sach Khand. But when the Master liberates or takes care of the souls of the animals, it means that He liberates their souls from that animal body and gives them the human body in which He then gives them the Naam Initiation and then takes them to Sach Khand. Naam is like a visa with which we can enter the kingdom of Sach Khand.

It may be possible for someone to count the stars in the sky, but it is impossible for anyone to count the examples or to count the grace of the Master. Masters come into this world to liberate the souls and They liberate anyone who comes in Their contact. Whether they ride on any animal, whether they touch or they do anything with an animal – all those animals, all those beings, come under Their protection and they get liberated from their bodies, and they go to the Real Home. Because Masters come into this world only for the sake of the souls, only to liberate the souls.

Now we are sitting on the level of the mind, and between us and the Master there is the great wall of mind, [so] we are not able to know how the Masters liberate the souls. When we cross this wall, when we remove the wall of mind from between us and the Master, only then do we realize how He is working on different levels and how He liberates the souls. Only then do we believe in Him – that He has come as the liberator.

QUESTION: Sant Ji, You always tell us that it's the Master Who brings us to Your side, it's the Master Who does the meditation. What causes us to turn away from the Master? Why do we turn our heads from You?

SANT JI: Always I have said that your Friend is within you and your enemies are also within you. Your Friend is always inspiring you to do the good things, whereas your enemies are always encouraging you to do the bad things. The Master is your Friend and your mind is the enemy. Both these things are within you, and like competent lawyers they both are giving you various excuses and making you do the things according to their wishes. The Master is always inspiring you to do the good things: He is always telling you to go to the Master, to do the meditation, to keep your life pure, and things like that.

But the mind is always telling you, "What is the use of going to the Master?" and, "There is no need to meditate now because you still have a long life to live and you will meditate later on." So when we are obeying the mind it means that we are turning away from the Master. Both these powers are within you and they are inspiring you from your within. You should look in your own self and see how many times you have obeyed your mind and how many times you have followed the Master.

Kabir Sahib has said, "O man, your Friend is within you, as well as your enemy."

Master is not the body. Master is at the same time with body and without body. As the Form of the Shabd He is all-pervading and He is not the body. But because He has assumed the human body, that is why He has the human body and we see Him in His body. When Master gives the Initiation He sits within the disciple in the Form of the Shabd, and He always tells us that these are the dangerous things and you should not play with them, you should not do these things. And many times Master warns us and He tells us which things we should not do. Not even for one moment does He leave us alone. Always He is telling us about the good things which we must do and about the bad things which we must not do.

I had a friend whose name was Kher Singh. He was not an initiate, but he had the good fortune to have the darshan of beloved Master. Since he believed in the Sikh religion and he was involved in doing the rites and rituals, and the outer things of the Sikh religion, he was not attracted to the Path. But still, he was a good friend of mine.

Once during the night time, he had a vision in which he saw Master Kirpal. Master told him, "Don't go to Punjab. If you go to Punjab you will become sick and you will get so sick that people will have to carry you back to your place and very soon you will leave this world. But if you postpone your visit to Punjab, if you don't go to Punjab, then it is possible that you may live for some more time."

The next morning when he woke up he was very happy and he told me about his vision. He told me that he had a dream in which he had seen my Master and Master had told him all those things, and he was very grateful to Master because He told him that he was going to become sick and he should not go to Punjab. Then he said, "I am very sorry that I did not take any advantage of that great Power, that I did not take Naam Initiation from Him." At that time he repented. But mind is such a thing that even after seeing the Truth, even after understanding a lot, he does not want to do what is good for us, and that is why he forgot after some days what he was supposed to do.

When he told me about his vision, I told him lovingly, "Dear one, this is not a dream. Masters graciously give us Their visions and we understand them as dreams. But in fact, they are not dreams." I told him that we get the dreams only when our soul goes down into the lower chakras, and as a result we get the worldly dreams in which we do not get any satisfaction, we do not get any happiness. All the worldly dreams, which we have from the lower chakras, end in sadness and we do not get any happiness from them.

But when we have any vision of the Master during sleep, at that time Master pulls our soul up to the higher planes and by pulling our soul up into the higher planes, Master wants to purify our soul and He wants to tell us the Truth and the real things which are going to happen in our life. But it is a pity that we do not understand the visions which

Master graciously gives us. We understand them as ordinary dreams and that is why we do not take any advantage of them and we don't understand them.

Masters are always looking for the occasion when They can pull our soul up and purify us, because They have come into this world to purify our souls and to take our souls back to the Real Home. Whenever during the day our mind is quiet and we do not have a lot of tension in our mind and when we do not have a lot of thoughts in our mind, then during the night, because of the quietness of our mind during the day, Master finds it very easy to pull our soul up. Pulling our soul up into the higher planes, He gives us His vision and graciously He tells us the things which we must know. Many times this happens with satsangis, but people don't understand that and they understand these experiences as dreams.

So I explained all these things to him and at that time he believed. But later on his mind told him that he should go to visit some other place. Twenty-five miles from here there is a town called Suratgarh. He went there, and even though he knew that Master had told him not to go to Punjab, something happened over there and he decided to go to Punjab. So he took a train and went to Punjab. As soon as he entered the State of Punjab, in the Faridkot area, he became sick. He had gone there to visit his sister, and when he became sick, at once he realized that he had made a mistake, and whatever Master had told him had come true. So when his sister told him that she would take him to the doctor, he said, "No, don't take me to any doctor. I don't want any medicine. Take me at once to Rajasthan."

So he was brought back to Rajasthan, and then he told me. "Whatever Master said is now coming true. Now I am going to leave. I have only one request, that when I leave the body You should sit with me. I will leave the body with this thought, that I am repenting because I did not take Initiation from the Master; I did not take any advantage of His grace, even though He was so gracious to me. But I request of You that You should sit with me, so that I may pass happily." At that time when he left the body, I was sitting with him, his two sons, his wife – we all were sitting with him, and he left the body happily and peacefully, saying that Master had come to take his soul up.

So the meaning of telling all these stories is that the Master is so gracious that it is His job to give the warnings to the disciples whom He has initiated. But besides that, He also gives the warnings and the visions to the non-initiates. Those who have a little bit of faith in Him, they are always under the protection of the Master, and they always get the hints during the visions or the sleep. Whenever their mind is quiet, they always get the visions of the Masters and the Masters always tell them the truth.

Both the sons of Kher Singh used to come to see me and now also they are coming. And the daughter-in-law of Kher Singh, whose name was Jagiv Kaur, used to prepare food for Master whenever He would come to visit me. One day it so happened that while she was talking with Master, she asked Him, "When You graciously told my father-in-law what was going to happen to him, when he knew that he was going to become sick and that he would die as a result of that sickness, why did he not believe in You, why did he not obey the orders?"

Master Kirpal told her that because of the mind the soul does not want to obey what the Masters tell them. And the other thing is that whatever is written in their fate, that must

happen. Nobody can erase the writing of the Creator and whatever was written for him by Almighty God, that was going to happen. That is why he did not believe in the vision, that is why he did not obey the commandments.

And Kher Singh's daughter-in-law was very much surprised that someone would not obey the order of the Master when the Master had told him that this would cost him his life. So Master lovingly told her, "Well, if you don't understand this, I am telling you that you will die after falling down from your own tractor: your tractor will run over you and you will die as a result. If you want to do anything for yourself, you can try to save yourself."

At that time the Kher Singh family did not have any tractor and they thought that it was all impossible because when they didn't even have a tractor, what was the possibility of getting run over by a tractor? So they did not believe in that. But after some years Kher Singh's son bought a tractor and they brought it to my place so that I might bless that tractor.

Then I reminded Jagiv Kaur about what Master had said about the tractor, and she said, "Well, what could I do? When they wanted to buy it, I told them they could buy it. But I will be very careful, I will not ride on that tractor." I said, "Okay, whatever you want, you can do that, but I am pretty sure what will happen, because whatever my beloved Master has uttered, that must come true. Because Saints do not say any useless things; whatever They say always comes true."

When I was on the first Tour, at Sant Bani Ashram I received a letter which said that Jagiv Kaur had died because she fell from the tractor and the tractor ran over her body, and she left the body right there. I became very sorry for her and I came to realize at that time also, that whatever my Master had said, that had come true.

I mean to say this, that many times Master gives us these warnings. They do not make any prophecies, They do not want to change whatever is written in our fate, but sometimes in Their will, lovingly They give us the warning so that we may know what is going to happen to us and we may do some things which may prepare us to accept the will of God.

It is a pity that the mind of the worldly people is like the neck of the tortoise. Sometimes it is inside, sometimes it is outside. It does not remain stable at one place. Our mind can believe in the Master and obey His commandment only if it becomes still, but because it is not stable, it does not obey the orders of the Master.

QUESTION: Why is it that so much power is given, so much is demonstrated, inside by the Master, but outside, when we're in His presence, He is [not] very demonstrative, or not wanting to tell us a lot of things about our lives? Why is it that He doesn't talk to us much about our personal lives, except for a few minutes, but inside He talks to us a lot?

SANT JI: You know that outwardly the Master does not have so much time as you would expect from Him, and that is why you do not get as much time with Him as you want to, because He has to give time to all the dear ones. But internally He is completely yours and you can talk to Him all night, you can talk to Him as much as you want, because He is always within you and there is nobody else in your within to share Him with you. You are the only one who owns Him in the within. And because He has taken the job of

awakening your soul, that is why He is within you, and whenever you are awakened, whenever you look in your within, He is over there and you can talk to Him and ask Him anything you want, as much as you can.

Kabir said, "O Lord, when You will come into my sight, I will close my eyes so that neither I will see anything except You, nor will I let You see anyone else." We should also make our condition like that of Kabir. Whenever we see the Master, we should have Him in our within, in our vision, and after having Him in our sight, we should close our eyes from everything else so that we may not look at any other thing. And at the same time, we should not let our Master look at anybody else except us.

QUESTION: Every day as the meditation starts, You say to still the mind. How do you do that? [Sant Ji chuckles.]

SANT JI: I said that as we clean the house and remove all the dirt from the house using the broom, in the same way, when we sit for meditation we should clean our within, we should remove all the worldly thoughts from our mind. When we do that what will happen? Our mind will become quiet.

You see that when you have to talk with any of your friends or when you are to do any of your business, you keep your mind quiet and you don't have any other thought going on in your mind except the thoughts which you are going to talk about with your friend, because you want to talk completely with your friend and you don't want to miss anything.

If you are asking him anything, you don't want to miss anything, so you put all your attention on your friend, and you put all your attention on the conversation which you are having, and you don't let your mind wander here and there. In the same way, when you sit for meditation, if you think that your Master is your best friend and while you are dealing with Him your mind should be concentrated on Him and you should not have any worldly thought, you should not have any thought going on in your mind except the thoughts for the Master – if you make your mind like that, only then you can make your mind quiet and communicate with the Master completely. If you are having worldly thoughts in your mind when you are sitting for meditation, you cannot communicate with Him completely.

You know that when you have invited any friend or relative and he is going to come to your house, you clean it very well, so that he may not criticize your house and so that he may like it and will feel welcome over there. In the same way, when you sit for the meditation, everyone should have this thought in their mind: "I am sitting in order to talk with my Master Who is going to come into my heart, come into my within now, and I should keep my home, my within clean." If it is not clean, the Master will not come there. If it is clean, the Master will definitely come there. Just think, if your within is not clean, how can the Master come? – because He is very clean, He is very pure, and He does not manifest in a dirty place. Master definitely comes to us when we sit for meditation, but when He finds us dirty, He does not enter in our within, He stays away.

If we will keep our thoughts pure, it will be very easy for us to do the Simran. The more pure our thoughts [become], the easier it will become for us to do the Simran. And when our Simran is happening correctly and completely, then Master will manifest within us

without our even requesting Him. Whenever He sees us doing Simran, He will at once appear in our within. Master used to say that God is in search of a man. Who is a man? He is a man who has risen above the mind and the organs of senses, and who has withdrawn his soul from everything and has attached it with the Shabd. He who has risen above all the worldly things and has manifested God within him is a man. God is always in search of such a man.

We all say that we are men, that we are human beings, but who are called as men in Sant Mat? Only those who have risen above the worldly pleasures. Those who have become dirty with the worldly pleasures and the worldly things are not called men. You read the writing of Kabir Sahib where He says that God was making the animal, but by mistake He made the man. The intellect and the qualities which the man has are the same as those of the animals. The only difference is that instead of a tail and horns, he has a beard and moustache.

Guru Nanak Sahib said that people get up to do the bad acts, but when the time for meditating on Naam comes, they always keep sleeping. When we have to do any worldly thing, when we have to remain [awake] for the worldly greed and attachment, we don't know where our sleep has gone, we do not feel sleepy. But when we have to sit for the meditation, we feel sleepy, we feel drowsy. Sometimes we say that we have pain in the body, sometimes we complain about this and that, and always the sleep and things bother us. But when we have to do the worldly things, then we don't know where all these problems go.

QUESTION: What is the reason when children are initiated, they are given the Sound before the Simran?

SANT JI: This is because the thoughts of the children are not so spread out, and their attention is also not so spread out in the world. That is why they catch the Sound Current easily. That is why they are given Sound Initiation before the Simran.

Master Sawan Singh Ji used to say that children are innocent souls, and their souls have not become dirty with the worldly pleasures, and that is why many times it happens that the parents, even though they are initiated, are not successful in opening their inner vision, but the children have already opened their vision, and many times they talk with the Master and they have high experiences.

QUESTION: Can you talk about keeping our thoughts pure? Do you mean no worldly thoughts, or just no bad thoughts? [Sant Ji chuckles again.]

SANT JI: No worldly thought is pure. Whenever you think any worldly thought, it will always take you into the world, into the things of the world, which will eventually take you into the worldly pleasures and the worldly things, and that will make the thought impure. Suppose you are thinking about your worldly business, or your education, or going to school and things like that. Only for a couple of minutes in the beginning you might be thinking about those things, but later on your mind will take you in such a direction that you will be thinking of the worldly pleasures and the worldly things which are not very pure.

The book of the mind never comes to an end. Whenever this book of the mind gets opened, no matter how much time you spend in reading it, it will never come to an end.

You go on reading it during the day, and even in the night you will be reading it. Whatever thoughts you have during the day, they get transformed and they come in the form of dreams during the night. Again the next morning it continues like that. It never comes to an end.

My mother had a brother-in-faith and he used to do some sort of practices which we didn't know at that time. We would see that during the night he would leave a lantern beside him and he would sit for some sort of practice. He had a sharp needle in his hand and whenever any bad thought would come, he would say, "Okay, you have come; let me beat you," or "Let me punish you with this needle." And again after some time, he would say, "Okay, you have also come; let me chase you away with this needle." We didn't know what he was talking about. So in the morning when he would drink his tea, we would go and climb on his shoulders because we were very [young] – and we used to copy him. We used to say. "Yes uncle, should we also give you the punishment with this needle?" And he said, "Yes, now you are playing jokes on me, but when you grow up, when you will have to struggle with your mind, it is possible that you may make a bigger needle than I have."

We did not know at that time what he was talking about, but later on, when I had to struggle with the mind, then I realized how he was having a hard time with the mind, how the thoughts were bothering him, and in order to remove those thoughts he was using that needle and he was sitting up all night doing his practices. So I am telling you that if we have an attitude like he had towards the mind – if we always go on punishing the mind, and rebuking him, and chasing the thoughts away – it is possible that we may be able to keep our soul attached to the Shabd and it is possible that we may become successful.

If anyone would listen to what he was saying during the night, they would think that many people were coming to visit him, and he did not like them, and he was trying to chase them away. But he used to sleep alone and nobody would go into his room. It was only [because of] the thoughts which he was chasing away, that he was saying, "Yes, you have come, you have come" – like that. So he was removing his thoughts by saying that.

QUESTION: In the holy books it is written that Masters are all-knowing, and I believe that. But in the physical body Masters very often are surprised. saying, "This I did not know," "this is new for me," and "I want to know, how does it work?"

SANT JI: No doubt Saints know everything, but outwardly They do not exhibit Their qualities, because in this world They remain like an innocent child and They do not tell people that They know everything.

Last night I was listening to a taped letter which Pappu's father sent to me from Canada, in which he said, "You always say that Saints never perform any miracles, but how can I believe that when whatever You are doing is all miracle?" People always say things like that, [according to] whatever has happened with them, but Saints say, "No, we are not performing any miracles." Even though They do good things for other people, still They remain like an innocent child and They say that They are nothing. They always say that it is the grace of the Master, and They always give the honor to the other people. They do not accept anything for themselves, because They know that in this world there is no place for the ego. So They always say, "We have done nothing." Even though They do everything and They know everything, but still They say, "We don't know anything."

I have seen this many times with my Master: when people would come to Him and praise Him for something which He had done. He would just say, “Hmmm. hmmm. Yes, you have done this, not me.” I mean to say that He would not even be pleased when people would praise Him to His face.

1999

1999 January: Climbing the Ladder of Love

Original Date: December 1, 1981

This previously unpublished question and answer session was given December 1, 1981, at Sant Bani Ashram, Rajasthan, India.

QUESTION: I would like to ask the Master – many of us have small children – what is the best way to guide our children toward the Path? We have to send them to school, but it is a strange atmosphere there; it is not the same as the Path. At what age should we send them to school, and what other things can we do to help them?

SANT JI: The parents should leave a strong impression on their children. It is up to the parents to leave a good or bad impression on them. That is why, from the very beginning, you should tell them about vegetarianism; you should be a good example for them, and gradually you can tell them about the Path.

Parents are the first teachers for the children. Guru Arjan Dev Ji Maharaj said, "My Master is my parents, my Master is my mother, my Master is my Lord."

Baba Farid was a Param Sant and His bani is also included in the *Guru Granth Sahib*. He got the yearning for, and the love of doing the devotion of God from His mother.

Farid Sahib's mother used to give him very good teachings. She used to tell him the benefit of practicing the Path of the Masters, she used to tell him the qualities of Almighty God and the benefit of doing the devotion of God, and she used to inspire him to come to the Path of the Masters and do the devotion.

In the beginning, when his mother would tell him that God is our only friend and sympathizer and that we should do His devotion, he would laugh and say, "Mother, will God give me sugar if I do His devotion?" – because you know that sugar is sweet and children like to eat sweet things. Then his mother would tell him, "Yes, if we do the devotion of God, God will become pleased with us and He will give us sugar and many other sweet things."

So every morning after cleaning her house, she would tell him to sit down to do the meditation of God because she herself meditated and she knew how one can do the devotion of God; she herself was connected in the within. That is why when she would tell her son Farid to sit down for meditation, he would again say, "Will God give me sugar?" and she would lovingly reply, "Yes, God will give you sugar. You sit down for meditation."

He would sit down and meditate, and when his mother thought, "Now this is enough time for him," she would put some sugar candy under his prayer mat so that he would be convinced that God really gives sugar when we do His devotion. In that way, when he gradually developed interest in meditating, his mother gave him her attention and took his soul up. After that, all the time he would take his prayer mat and sit down for meditation and he would say to his mother, "Let me sit down and get some sugar from God." He did so much meditation because he was inspired by his mother, and then he said, "Mother,

sugar, jaggery, rock candy, milk all these things are sweet, but God is sweeter than all these things." So the meaning of saying this is that it was because of Baba Farid's mother that he became a Param Sant.

In Rajasthan there is a saying: as the parents are, so are the children. This is true not only for human beings, but even for the animals. There was a crown prince of one state who fell in love with the princess of another state. Both of them wanted to get married, but because in India the parents choose the brides, they could not get married without asking the permission of their parents. When the crown prince asked permission from his father, he replied, "No, that girl is not fit for you," and he refused. When the princess learned about that, she suggested that both of them should run away from their homes, go to some other state, get married, and start living there. She said that she would bring a camel and late at night both of them could run away and leave their country. So the prince agreed, and one night the princess brought a camel and both of them left their palaces and went out of that state.

On the way, there was a small stream and when they reached it with the camel, that princess said, "Pull the reins, otherwise this camel will sit in the water." At once she added that her mother also had the same habit. When the crown prince heard that – that even the animals have the habits of their parents, he thought, "Now we are doing this bad thing: we are running away from our homes, and later on when we have children, they will also follow [our example], and in that way we will be criticized." In India if anybody's daughter runs away from home and marries someone whom the father does not like, it is a very bad thing for that father. People criticize him a lot.

So he realized that it was not a good thing that they were running away to get married without the permission of their parents. He changed his mind and he told the princess, "I have forgotten something very important and we should go back to my palace and get it." The princess did not know that he had changed his mind, so she said, "Okay, let us go back and then we will continue." But when the prince reached his palace he said, "I am sorry that I was going to make a terrible mistake by running away from my home. When I hear that even the animals have the impression of their parents, I am afraid that if we will run away then later on our children will also copy us, and that will be very painful to us. It is better for us to forget each other and live with our families."

The meaning of telling this story is that even the animals have the impression and the habits of their parents. So whatever impression you will leave on your children, whatever habits you will show your children, they will also acquire the same. That is why the parents should become a good example for their children, because they have to learn from you. If you do bad things, they will also do bad things. If you do good things, they will also learn to do good things. It is in the hands of the parents to make the lives of the children good.

The Vedas, Shastras and the other holy books are written by the great Masters of the past, and they mention the relationship between the man and woman. They say that the union of man and woman is not only for enjoying lust; it is for living together and making life easier for one another. As far as producing children is concerned, they say that whenever you have to conceive a child, you should have good thoughts in your mind. If the parents have good thoughts during the conception and birth of the child, the children will have

very good lives – because even the thoughts of the parents have a direct effect on the coming souls.

But nowadays our young people spoil their lives in the schools and colleges: they indulge in lust a lot, in drugs, and in all these things, and before getting into the married life, they ruin their lives. So when they start their married life, either their balance of mind is not there or they don't have the physical strength. And that is why they think that the union of man and woman is only for indulging in lust. They don't understand the real importance of the union of man and woman.

When the woman is pregnant, both the man and woman should leave off indulging in lust, because it has a very bad effect on the coming soul. Actually, they should not indulge in lust for three years after the child is born. If the woman gets pregnant again before three years, her milk becomes sour and the child who is born is very weak.

Even the birds and animals observe limits and they also maintain chastity. You know that when the cows get pregnant, after that the bull is always near them but still they don't indulge. It is the same for the birds and the other animals. But man is the only being who does not observe any limits. He does not even see whether the woman is pregnant, and that if he indulges, it will be very bad for the coming child. That is why Kabir Sahib said, "The dog is unchaste only one month per year, and the rest of the year he maintains chastity. But man is always lustful; he indulges in lust for all the six seasons and twelve months."

Those who want to have good children, and those who want to get happiness from the children should have good thoughts while they are conceiving the children. And always keeping their thoughts pure and good, they should take care of their children.

Farid Sahib says, "The farmer is sowing useless things, but he is expecting dates and other fruits. How can you get a woolen blanket if you are weaving cotton?"

We do not know the value and taste of maintaining a chaste life. If we had known the taste of maintaining chastity, then we would have given up all the pleasures and indulgences. Maintenance of chastity at any age is fruitful. Even if in old age you maintain chastity, you will get a lot of benefit from it. And if you can do it while you are young, then the benefit of it cannot be described in words.

So your question was about how to take good care of the children and how to guide them towards the good things. So I would like to advise all those who have children that first of all you should make your lives good. Give your children good teachings. Tell them about the benefit of attending Satsang. Tell them about the Path. Tell them about being vegetarian. Tell them about the effects of the bad things and the benefits of the good things. If you want them to become good, first of all you should become good.

QUESTION: Master, I would like to ask You how You found out the relation between human affection and Divine Love.

SANT JI: These things cannot be described in words. But I will tell you that the Divine Love is something which the soul feels, and we cannot feel that unless we go within. Human affection is a creation of the mind, which can change into hatred at any time. So the Divine Love is the only true love.

But love begins from the human level. First of all, we have love outwardly and then we get the Divine Love. Because in the beginning, when we see the Master in His physical form, we start loving Him physically, on the human level. And later on, when we take our soul up and when our soul sees the Master Who is in the form of the Shabd, our soul starts loving the Shabd, and that is the pure Divine Love, and it is permanent. And once we get that Love, we can never lose it. So human affection, or human love, is the beginning of the ladder which leads us to the Divine Love.

QUESTION: Then, according to our, faith, one affection originates in the mind and the other originates in the soul?

SANT JI: Yes.

QUESTION: Are the karmas related to human affection? In other words, you get human affection because of karma?

SANT JI: Yes, love and enmity are due to our past karmas. We like those people and always have love for those with whom we have had very good relations in the past. And we can never get along with those people with whom we have had very bad relations in the past.

QUESTION: Master, I would like to ask You if the weight of our karmas was related to the trouble that You had with Your eyesight.[4]

SANT JI: Saints do not say, "We have done this or that for you." They are always happy in accepting the pain and happiness which comes from God. You should know that Saints are free from all the karmas, because when our soul transcends all these three vestures – after withdrawing from the physical, astral, and causal planes – when our soul reaches Par Brahm, she becomes free from all the karmas. Saints come from an even higher plane, and that is why They are free from the karmas. But whenever a disciple has any difficulty, whom will he remember? He will always remember His Master; and when he remembers the Master, the Master will have to help him and take some of his karmas.

Once some dear ones asked Master Sawan Singh, "We have heard that You are going to live for one hundred years on this physical plane. Is that true?" Master Sawan Singh replied. "Yes, that is true. If you will let me do my work and meditation without bothering me with your pains and sufferings, I may live for one hundred years. But if you will bother me with all your sufferings, then I may leave earlier."

The Negative Power does not spare even one karma without it being paid for. Either the disciple has to pay it, or the Master Who has taken responsibility for that disciple has to pay it. And moreover, the Master of the disciple cannot make any excuses in paying off that karma. In whatever way the Negative Power wants that karma to be paid, the Master will have to pay it in that way. So if the disciples are strong enough to bear the pains of the karmas which they have to pay off, they will never request their Master to help them. But since the disciples are not that strong, that is why they always go on praying to the Master to free them from the sufferings. That is why the Master has to take the karmas of the disciples on His body.

---

[4] See also the Dec. 1981 issue of *Sant Bani Magazine*. page 19.

The Masters do not tell the disciples, "I have taken your karma on my body." They silently and quietly suffer the karma of the disciple. Those who did the meditation and who were going within, they knew that because of all this Master Sawan Singh left the body ten years early, and Master Kirpal Singh left the body fourteen years early.

During the Second World Tour, I went to one place to see a dear couple. They had everything from the Master; they were very rich. But they didn't have any children, so they requested the Master to give them a child. Master heard their plea and He blessed them with a child within a year. So they wrote me a letter, saying that they have been blessed with a child, but now the problem is that the child cries a lot, and they would like Master to make that child quiet. [Master chuckles.] I mean to say that we people don't know what to ask from the Master. First we ask for things from the Master, and when Master gives them to us, then we ask Him to do many other things. Instead of doing our work ourselves, we put so much of our work on the Master's shoulders. Is there any work which we don't want our Master to do for us? We want our Master to do every single thing for us.

There was a man, a satsangi, whose wife had left him. That dear one showed so much love to me that he used to write me a letter every day, without waiting for my reply. He requested me to bring his wife back to him, and I told him, "Don't worry. If it is in God's will, she will come back to you." After some time, with Master's grace, both of them started living together. Later when they both came to India, they told me that they were very pleased with me. But they said that when they had been separated, they were remembering me a lot, but now that they are together, their minds tell them, "What is the use of remembering the Master when our problem is solved?" [Master chuckles.] So when people get everything they want, they forget the Master.

If I were to tell you the stories of all the dear ones, I could go on for days and nights. You should know that Saints never complain about all these things because They have been given this work to do by God and They are happy in doing that. They always work wholeheartedly and tirelessly for their disciples, because it is Their job.

God has kept so much grace within the Saint, and a Saint always showers His grace on the disciples. And for the sake of the disciple He would never hesitate even to jump into the fire, because He has been given so much grace by God and He is the Form of graciousness.

Once there was a disciple of a Saint who climbed a date tree. When he reached the top he looked at the ground and he became afraid that he was going to fall down. So he started praying to His Master. "O Master, please bring me down safely. If You will do that I will donate twenty-five bed sheets in Your langar." So remembering the Master, he started coming down, and when he reached halfway, he looked at the ground and he said, "Well, Master does not need twenty-five bed sheets, I'll donate twelve bed sheets if He brings me down safely." So as he gradually came down, he went on reducing the number of the bed sheets, and at the end only one was left. So he took one bed sheet to the Master and told Him the whole story: how he had promised that he would donate twenty-five bed sheets, and then he promised to give twelve bed sheets, and now only one was left. The Master replied, "Well, dear one, God has given me a lot, and I don't even need this one.

If you want, you can take it." So the disciple replied, "You see my mind is even wanting to have this one bed sheet and is not becoming grateful to You."

So the meaning of saying this is that when we are in any pain or suffering, we remember the Master, we request Him to remove our pain, and when He does that, we forget Him and we don't even remember His name.

Te amo. [Much laughter.]

1999 February: Why Not Do the Meditation?

Original Date: December 4, 1981

This question and answer session was given December 4, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Master, in a married couple of initiates who do not have any children, is it a good idea to abstain from having any children, or is it all right to have them?

SANT JI: The Power which has created this Creation creates the desire within us for having children if we are married. And it is natural for married couples to have a desire for children if they don't have any.

But Saints and Mahatmas do not tell us that we should have children, and They don't even say that we should not have children. It is completely up to us. They tell us that if you can take care of the children, if you can carry the burden of the children, then you may have them. If you cannot take care of them, then it is better not to have them. It is completely up to the desire of the husband and wife.

But I would like to tell you that one American lady came to see me at the Ashram in 77 RB. She asked me if the desire which she had of having more and more children was okay or not. I told her, "What can I say? You will know by yourself." I saw her the next year when I went to America. By that time she had given birth to twins. She came to see me and she told me that it was very difficult for her to take care of them, and she told me that if she gets twins every time, it will be difficult for her to take care of them.

We cannot get more children just by thinking about having them. That is why instead of thinking about having more children, we should think about doing Simran. And we should know that we will get children only if it is written in our karmas and only if we have karmas to finish off with any soul. If we are married, and if we have a real desire for children, and if our past karmas allow that, we will definitely have children.

If we give a donation while having some desire to be fulfilled, or if we do the devotion of God having some desire which we want to be fulfilled, we will have to come back in this world to get those desires fulfilled. So that is why Saints always tell us not to give a donation while having desires, and not to do the devotion of the Lord in order to fulfill your desires. You should always do both these things selflessly.

Mahatma Trilochan was a great meditator Mahatma. He said that with whatever desire we die, we have to come back to fulfill that desire. He said that if we always think about having children all our life, then at the time of our death again we will have the same desire, the same thought. So in order to fulfill that desire we will come back in the body

of a pig – because the pig is the animal which gives birth to many children. Since I don't have the complete knowledge about that animal, I cannot tell you for sure, but I have heard that she gives birth to twelve piglets at one time, and she gives birth three or four times a year.

Then He said that if anyone dies with the desire of indulging in worldly pleasures, he will come back in the body of a prostitute. If a man has these unchaste thoughts about indulging with women all his life, and if he dies with that thought, or if a woman dies with the thought of indulging with her husband or another man, then they will come back in the body of a prostitute, and they will never get satisfied, even after indulging with so many people.

If anyone worries about making many big buildings and big houses, and if at the time of death he has the same thoughts, then he will come in the body of a ghost and will live in those buildings.

Those who remember maya or worldly wealth at the time of their death, and those who die worrying that they didn't collect enough wealth, they will come back in the body of a snake.

Those who remember Almighty Lord at the time of their death, Trilochan says that God gets manifested within them and they go to the Real Home.

Saints and Mahatmas lovingly explain to us that long before our body was created, our pralabdha karmas, our fate karmas, were written down. All the events of our life whether we would get richness or poverty, sickness or good health, happiness or pains – all these things were written in our fate. We have come into this world to suffer the consequences of our past karmas. Whatever we are going to get in this life – whether it is loss or profit in our business, whether it is name and fame or hatred in our society, the number of children we have all these things are written in our fate, and we will get them according to that. Since there is no way to change our fate karma, why not do the meditation so that we may receive all that we have come to suffer for without complaining, and we may not make any new karmas?

Tulsi Das said that first our pralabdha karmas were made, then our body was made. Tulsi said that this creation is incredible, but the mind does not want to believe in it.

QUESTION: Master, if it is with that karma we come into the world, why do we continue to make negative karmas in ignorance? And why is it that there are persons who are privileged and they are born Masters like You?

SANT JI: This is because when we get the human birth, we create more new karmas than we suffer the consequences of our old karmas. That is why at the end of every birth, a great amount of karmas still remain there without being paid, and in order to pay them off, we again come back.

Saints know that the souls are ignorant, and that they are making the karmas in ignorance, but at least the souls know that whatever they sow, they will have to reap that. We all know at least this principle, that if we sow chilies, we cannot harvest sugar cane. That is why Masters always tell us that whatever karmas you are doing, be very careful in doing them, because you are the one who is going to suffer the consequences.

Saints and Mahatmas, those Who come from the highest planes, do not have any connections or any give-and-take in this world. That is why They don't have any karmas which can keep Them in the body. The veil of maya is on Them also for some time, but when the appropriate time comes, with a little effort, that veil of maya is lifted up. But They are not affected by the maya.

The Gurumukh and manmukh cannot get along with each other because their paths are different, like water and oil. They are like two sons of the same father, one who passes the examination and the other who fails the examination.

The God of the Saint is the same as the God of the satsangis. The only difference is that Saints do not do any bad karmas while God is watching, and They appreciate God, whereas the satsangis do not appreciate God, and they are not afraid of God even as much as they are afraid of a ten year old boy. And even though God is watching over them, they do not hesitate to do any bad karma.

When I went to Baba Bishan Das, in my innocence I asked Him, "Is God really within me?" At that time Baba Bishan Das changed my name and He told me, "Ajaib Singh, He Who is speaking through you, ask Him Who He is."

QUESTION: Master, if the Masters do not come into the world with any karma, why do They work so much in meditation?

SANT JI: They do this to give a demonstration to the people of the world. If They do not meditate, how can They demonstrate to us? He who does not work himself, how can he teach others to work?

Saints and Mahatmas do not tell us to sit idle. They tell us to work hard, because those who work hard always get success.

Kabir Sahib was a Param Sant and He was the first Saint to come into this world. Even though He was a perfect Master from birth, when He came into this world He worked very hard, and He even maintained the reputation of taking someone as His Master. He took Ramananda as His Master. No doubt, Ramananda was not perfect and he was really liberated by Kabir Sahib, but still, to maintain the reputation, Kabir took Ramananda as His Master.

Read the history of any Mahatma Who has achieved the highest status and you will find that all of Them worked very hard in meditation. Guru Nanak Sahib used to sit on stones and pebbles; He worked very hard for eleven years in meditation. In the same way, Swami Ji Maharaj meditated for seventeen or eighteen years, sitting in a dark, small, room. In the same way, Baba Jaimal Singh and our Masters Sawan Singh and Kirpal Singh also worked very hard in meditation.

QUESTION: Master, is it a good idea for initiated persons to meditate with persons who are not initiated, or those who practice other techniques of meditation?

SANT JI: Well, the non-initiates should know what practices you are doing and they should keep quiet and not disturb you while you are meditating. Because you know that when you are meditating, if somebody is sitting there disturbing you – if he is coughing or creating other noises – then it will disturb your meditation. If the non-initiates can sit

there quietly or do their practices without disturbing you, or without making any noises, then it is all right.

QUESTION: Master, can we reduce the karmas that are assigned to us through meditating with the help of the Master?

SANT JI: Yes. Many of our karmas get finished off by doing the meditation, and moreover, our soul gets the strength to bear the sufferings of our past karmas. The satsangi meditators do not get excited when they are having the happiness, nor do they become sad when they have to suffer. They do not forget their Master in any case. And when they are suffering, they understand that those moments are better than the moments of happiness, because in the moments of suffering they are paying off their karmas.

I have had the opportunity to visit many satsangis at the time of death. At the time of his death, when you ask a satsangi who has done a lot of meditation if he needs anything of the world, or if he has any desire, he will say, "No," he does not have any difficulty and he does not want anything of the world. He will express his happiness, because then he knows that he is going back to his Home.

QUESTION: Master, could You explain more about free will and being under the Master's will? [Sant Ji asks for clarification.] If at any time I'm going to make a decision and I have placed my life at the feet of the Master, He will force me to make the decision that is correct, so that I will be under His will. While if I am under free will it will be my decision, not the Master's decision.

SANT JI: The satsangi who surrenders himself to the Master does not have any free will of himself.

QUESTION: The satsangis know that from the time of Initiation the Master is within us. But we have come from very far away for the Master's darshan. What effect does the Master's darshan have on our soul?

SANT JI: The poor satsangis do not know the importance of having the physical darshan of the Master, or the benefit of having the darshan of the body of the Master.

The truth is that the Master has a physical body only to explain things to us. Only through His physical body He tells us, "I am sitting within you in this Form, and when you go within you will find me in this same Form." If we do not have the physical form of the Master, we cannot decide our goal in the within, and we can never go within and see Him in His Form there. Right now, because we are functioning through the physical body, that is why we see Master in His physical form. But when we go in our astral body, we start seeing the Master in His astral Form. When we go to Brahm, we see Him in the Form of the Shabd. When we go to Par Brahm, we see Him in the Form of the pure and clear Shabd. And in Sach Khand, we see Him in the Form of Total, Complete, Pure Light. When we see the Master in His inner Forms, only then we realize the importance of having the darshan of the physical form of the Master. Only then do we realize that if we did not have the privilege of having the darshan of the physical form of the Master, we would never have been able to go within and see Him in His different Forms.

Guru Arjan Dev Ji Maharaj said, "I am not satisfied even after looking at the physical form of the Master for many times."

When Guru Nanak Sahib left the physical body, Guru Angad Dev, Who later on guided the sangat, said, "It is better to die before the Beloved One. Curse on the life which is lived after the departure of the Beloved."

When the Master of Hazrat Bahu left this world, He said, "O Bahu, I will always have this pain of separation, and I will die in this pain."

In the same way, when Master Sawan Singh's Master, Baba Jaimal Singh, left the body, one day in the Satsang Master Sawan Singh remembered Him a lot and wept a lot in His remembrance. He was ready to sacrifice all that He had [for His darshan.]

[There was a break in the tape at this point.] [When Baba Sawan Singh, Kirpal Singh's Master, left the body] in the separation Kirpal left everything, and went into the forest of Rishikesh.

In the same way, I cannot describe what happened to me when Master Kirpal left the body. You already know what happened to me. Leaving everything, and with torn clothes, I was wandering here and there like a madman. When Pathi Ji found me, and he brought me to 77 RB, I told him that I would come only on one condition – that nobody should come and bother me. I told him that nobody from the West or the East should come and see me, and I would meet all the villagers only for one hour a day.

I didn't know the world, I didn't know Delhi, and I had not known anybody. I didn't even know Pappu and his family. I didn't know anyone from the West, because Kirpal had closed my eyes in respect to the world and He had opened my eyes to the within; and I had spent my time sitting in the underground room.

Dr. Molina, a meditator from your country [Colombia], is sitting right here and you can ask him lovingly if he had heard about me or known about me outwardly, or if he had seen me in Delhi or in any other place. When Russell Perkins came to see me, only he knows how pleased or displeased I was by his coming. I did not want to come [out] in this world, because I was thinking, "Now what is left with me when my Beloved has left the body?" I used to think that since my Master had left the body, Who will make me sit in His lap, Who will put His hand on my head, and Who will give me food to eat?

I am the person Who didn't close my eyes when Master told people to close their eyes if they wanted to see God. Everybody closed their eyes, but I didn't. One dear one complained to Master that I was not closing my eyes. When Master asked me, I told Him, "Why should I close my eyes when, in front of me, I see my Lord Who is six feet tall, and Who I see moving and talking to people?"

You can come from far away, and you can spend a lot of money, and you are still able to see me physically. But look at me: no matter how much money I spend, no matter how much I travel, I will never be able to see my Lord Kirpal in His physical form. And I feel this pain all the time.

It does not mean that Master Kirpal is far away from me. He is within me, and He is listening to my every plea, and He is giving me everything I need. But the thing is that I cannot see Him moving and walking and talking. I cannot sit in His lap, and I cannot do all the things which I used to do when He was in His physical form.

On the thirteenth of October I had a very serious accident. It was not our fault because we were driving on our side, and we even left fifteen feet of the road for the other people, but still some farmers came and they hit our car with their tractor. Even though nobody was hurt in that accident, I became unconscious, and when I came back to my consciousness, my heart was broken and I felt so sorry. When I looked at the world, I thought, "Why didn't Master Kirpal keep me with Him in the inner planes? Why did He send me [back] into this world?"

You are the fortunate ones because you can have the darshan of your Master by spending a lot of money and traveling so far. But I am an unfortunate one because I cannot have the privilege of the darshan of the Master. I was worriless when He was living in this world, but now when I cannot see Him physically I have so many worries.

Friends, do not ask about my pains and wounds, because Kirpal has given me this pain of separation, and He has left me weeping.

All the souls who do the meditation and who have gone in their within know the importance of the physical form of the Master. Only they know what benefit they get from the darshan of the Master. We worldly people do not know the importance of the darshan of the Master.

1999 February: The Things Love Knows

Original Date: January 7, 1964

Sant Kirpal Singh Ji

This question and answer session, reprinted from **Sat Sandesh***, May 1976, was given by Master Kirpal Singh in Miami, Fla., on the morning of Jan. 7, 1964, just prior to leaving for Panama, the next stop on the Second World Tour.*

QUESTION: Master, I have a question for the future in dealing with others ready to come on the Path. In all kindness I say this, because I am confused about it for future actions. You tell the groups that when the people come and they are initiated, they do not have to leave their faith, their religion. When we become initiated, we become Satsangis, but not all want to remain always. They may come perhaps for the Satsang; but are they permitted to go and remain in their religions, that they may draw others unto them? Because even I have been told many times, "Well, you are now a Satsangi; you must forget all this and put it aside." How can we help someone else, unless they want to ask us a few of these questions, and we want to witness for You, so as to draw them when the fruit is ripe? They're going to say this to me: "Well, we have the Sound Current, too, and it's the same thing." I have to be able to tell them. "Well, Om is not the same as our Master Power. And perhaps your soul is not ready. If you're ready, your soul will be hungry to come." I can't drop all those acquaintances, can I, Master; must I? I must help them with love and draw them, if they're willing to come and willing to listen and want to know. I can't close the door completely. Also, I think, in my Initiation papers, it was stated, "You must not be in other faiths any longer. If you want to become an initiate, you must remain in Satsang." I'm a little confused about this, because other people are going to want to know the same from me. How can I bring them?

MASTER: Bring me that application form, please.

COMMENT: (from another initiate): It doesn't say that. That's what we were told.

QUESTION: It doesn't say that, no. This is verbally said to us.

MASTER: All right. I will reply to you. Anything more? That's all right.

I hope you have heard my talks. If you have followed them, you will know that I clearly say that there are two aspects of religion: one is the outer, the other is the inner. We have taken steps as an outer aspect of religion: the reading of scriptures, saying of prayers and performance of certain rites and rituals. Their scope and what they are meant for have been explained to you. The reading of scriptures, if rightly understood, with someone who knows the Way, creates an interest to know God. And it ends there. The saying of prayers and the performance of rites and rituals are meant for developing love and devotion in us for God. These are good actions; and they have their own reactions as good results. They are meant for the preparation of the ground for the other way, which is higher: the way which is to be taken up when you rise above body-consciousness. All these actions pertain to the body. They are meant for the preparation of the ground. Remain in some religion. But if you remain in any religion and only take the preliminary steps and not the higher ones, you will not derive the full benefit from following that religion.

A true Christian is one who sees the Light of God. And all others have been defined in the same way. So, what you have been given is not religion, but Spirituality. Do you follow me? Spirituality is not religion. Religion is a social body, or school, which we have joined to attain spirituality. What is spirituality? It is the self-analysis of the soul from the mind and the outgoing faculties; knowing oneself; and being in tune with God. This is what is, strictly speaking, spirituality. It is no spiritualism, no spiritism, no mesmerism, no hypnotism. So why do you follow the first step, when you have been given the higher step?

Some man came up to me yesterday and told me that he is putting in three hours a day for Hatha Yoga. He asked me what he should do. I said, "Well, go on doing Hatha Yoga; that will lead you to having a good body. Why not give some time to make your body fit? But not three hours: say, half an hour – something to make your body fit. And give the remaining two and one-half hours for this higher purpose."

Do you follow my point? You have been given something within to be a true Christian. You have been given a contact with "the Word which is a lamp unto my feet, and a light on my path." When God manifests in any human pole, He is the Light of the world. They are children of Light: when They come to the world, They give the Light to all and everyone. Do you follow my point?

So you are not to leave any religion, as a social body. But you have got something higher. Now, if you get something higher and still spend all your twenty-four hours on that and not on this, what have you got? What's the use of having this? I'm not changing your religion. If I change it, I will have to form a new one and create new rules, new regulations and new rites. Why waste time on that? Remain in some religion. But to think that only because you are a Christian or a Hindu or a Mohammedan, you will be accepted at the Court of God, is one hundred percent wrong. Unless you become true to God – unless you come in contact with the Light of God and follow the universal religion of the

Masters who came in the past – you cannot be accepted at the Court of God. Do you follow me now?

Remain where you are. Remain there, and let your relations continue. Go to the church; you will get the first step there, with due deference to it. But when they are taking the first step, you can utilize that time for a higher purpose. You have got the Way. You are not to hate them, you see. Love them. And since you have got something higher, tell them in a friendly way, "This is something further on the way up, as given in our own scriptures." You must make the point clear that this is the comparative value, with due deference to the religion. If not, you will have to create another religion. What for? Why not remain in those religions which have stood the test of time? Changing outer forms does not bring you closer to God, mind that – unless you follow the teachings of the Masters. Christ said, "If thine eye be single, thy whole body shall be full of Light." Did He not say that? He said, "I am the Light of the world." That Christ lived before Jesus, and after Him, too. Christ Power was the God Power that manifested at the human pole of the son of man. We have great respect for the son of man at whose pole that God Power worked. But it continues forever.

I gave a talk in a Unity Temple. I asked them, "What are your principles?" Then the minister gave me a book about who Christ was. And there it said, "Christ lived before Jesus." Do you follow the difference between the two? God Power, God-into-expression Power, is "Word was made flesh and dwelt amongst us." That God Power or Guru Power or Master Power or Christ Power is the same. It lives forever, before and after its manifestation. The Masters' teachings have been universal.

So you have something diamond like. If you go on as if you have business in silver, you may do so if you like. But diamonds are more valuable. Go on with it, wherever you are. You may have a contact there; there is no hard-and-fast, rigid rule. If anyone has told you not to go – to leave off all that – I think they have not been able to explain fully what is meant.

QUESTION: Master, you just answered my question before I asked it.

MASTER: No, the facts remain. They will appeal to everybody. If you have something very valuable and you still go on with iron work, it is because of your values. That work has its value. They are good actions, and I'm not underrating them. But they are meant for the preparation of the ground. Use your good fortune in your search after God. God has given you a step further. It is God Who has given it. As I always say, it is God manifested in man who can give you a contact with Him.

So you have to love all. Tell your friends that you have found something else that was hidden before in our scriptures. They will come round. If you have to learn to hate them, then – where is the love? You say, "Love God and love everybody."

But don't be led away, mind that. You have something higher; don't leave it for the sake of something of comparatively less value. What do we do? We stick to the outer casing of the walnut and ignore the kernel. Well, don't do that. Do you follow my point?

I've made no religion – definitely not. Nor am I going to make any religion, so long as I am alive. If, after me, anyone does, he will be going astray of the point, I tell you. This is

a Truth which is One; it has been experienced by one and all, ever since the world was created. Those who knew the Truth gave out in that way.

I am saying something very important that has already been explained to you so many times, and perhaps you know it already; but this is the question here: that we should not ignore the kernel by sticking to the outer covering of the walnut. Make the best use of the outer form. You are not to hate anyone, especially those in the school of thought where you have been. You have got something higher in that very school, which even the ministers generally do not know. Surely, I'm not exaggerating. I've come in contact with the ministers of all religions: the majority of them are ignorant of these higher things, and that is why they never mention them. For that reason, you can tell them, "Here is something more that is in our own scriptures." In that case, they will also come round. They should not change their religion or outer forms – not in the least. But they may take a further step in their own religion, as given in their own scriptures.

So have love for all: for all those who are going on the higher way and for others. For God is also in them. When you've found a candle of light, "do not put it under a bushel, but place it where it can attract the attention of other seekers." You are in some church; I am in some church. If my brothers in the church are ignorant, I must say, "Here it is in our own scriptures." So you have to love: there should be no hatred for anyone. But don't ignore the diamond work and replace it with the copper or the iron or the silver. This is what I mean to say. I think that point is clear to you?

QUESTION: Yes. We can visit there, and then they'll say, "Where have you been?" Then we say, "I have found something better." If they are hungry, they will come.

MASTER: Tell them, "Here it is, in our own scriptures." I tell you honestly, even the bishops do not know what is what. It is so in the majority of all religions; I'm not speaking only of the Christian, but of other religions, too. Now men of other religions direct people to me: "For the inner, go to Him." They are supposed to be knowing God. If they know God, they must give it out. They simply tell you, "Go on with the first step; that will do." That is wrong, I tell you honestly. You have only a preliminary form and you go on believing that it will lead you to God after death. Well, "A bird in hand is better than two in the bush."

Have love for them. If you don't love them, how will they listen to you? By love you can make anyone understand. With hatred, no one will come near you. You will be defaming the work of your own movement – not movement, but revival, I would say, of the old truth that we have forgotten. I think this point is very clear?

As regards the reading of scriptures: In what I have written, to the best I know how, I have given a digest of the cream of the inner way up, as given in all scriptures – theoretically, by a parallel study of religions, and practically. So the cream is with you. You may read it first. I've given references to other scriptures, too, and you can quote them: "Here such and such also says that." What I have written is the basic principle that guides you directly. And then you can quote from other sources: "Lord Krishna says so; Christ says so; Buddha says so." But don't make those the basis, because they also form part of other things, too, such as their own religious rituals. On account of ignorance, they sometimes lay too much importance on the preparatory step and do not mention the inner

one. So, what you have been given is the digest of the cream, and that is why it is given preference.

As regards *The Path of the Masters*: let there be no misunderstanding about it. Dr. Johnson was a missionary. He first went to India to find somebody and could not and went to preach. He came back. The second time he went, he had the good fortune to meet our Master [Baba Sawan Singh Ji.] He sat at His feet and learned something for six or seven years. I was there, too. He wrote this *Path* in manuscript form. His spirit was the same as a missionary: "Muslims don't know anything; Sikhs don't know anything; Hindus are wrong; such and such men are wrong." This is a very drastic way of putting it. He had made three copies of the manuscript. One was given to me; one was given to Sardar Bahadur Jagat Singh; the third was given to Professor Jag Mohan Lal. Professor Jag Mohan Lal never returned the manuscript. Sardar Bahadur returned it with too many strictures, and Dr. Johnson would not listen to him. (If you say to any man, "You are blind," he won't listen. But if you simply ask him, "Well, dear friend, when did you lose your eyesight?" perhaps he will listen to you.) Now the whole thing devolved on my shoulders. I told my Master, "He has written it in a missionary way." Missionaries, you know, say, "That is wrong; ours is the only way, and all others are wrong."

He said, "You may point it out to him."

"All right." I went to him. I told him, "Well, look here, dear Dr. Johnson; you've done a splendid work in bringing out this manuscript; but it appears that here and there, you were not in the full know of things. That is why you have not been able to do full justice to the work."

"I would like to know."

Then I gave him quotations from the Hindu, Mohammedan and all other literature. He revised it on those lines. There are some flaws there, but many things were set right. The manuscript never came to me after revision. But he revised the portion on Eastern religions, so that they are, I think, quite palatable. About the portion on Christianity, I told him, "Dr. Johnson, you must polish it down. It is put in a very drastic way." What did he say? He said, "My brothers in the West won't wake up unless I say it that way." That missionary spirit was there. So, he did not revise it. I have found that the Christians do not relish that part. It is given in a very drastic way. Now they have revised it; a further revised copy has been issued.

So this is the true state of affairs. Now it is up to you to do what you like. Have something that you've got very directly; then you may refer to others and utilize them.

So, other parts of Dr. Johnson's manuscript were rewritten: but people still don't like the Christianity part. I saw one man who was going to be initiated and who read that, throw away the book and say, "I don't want to be initiated." Was it the fault of the Initiation or the Science? So you may read other books, if they are on the point. In what I have written you have something cut-and-dried as a basis. You may refer to others; there's no harm.

Yes? What do you want to say?

QUESTION: I was going to say in regard to our diet, Master. Would you kindly explain, where do we stand on serums and shots and all that sort of thing?

MASTER: Serums?

QUESTION: From injections; hormones.

MASTER: Look here, there are ways of treatment. If there is something directly in it that is not permissible, avoid it that's all. What can be done? Life cannot be prolonged by any man, by any doctor: it is already fixed. But you can help it in the other way.

Moreover, you'll find that's a very minimal quantity. Because its remedies are prepared in alcohol, you might say, in that case, that all of homeopathy should be avoided. The question is about the intoxication that it gives. That's very minimal: one drop; it cannot give you intoxication. But as a treatment, it does much good. So don't take it for the purpose of relishing it or anything like that. An injection is also based on the principle of homeopathy: a little thing flares up all the blood.

Avoid as much as you possibly can by having recourse to other things. If there is no other alternative, that's another thing. Yes?

QUESTION: Master, I know this really shouldn't happen to people who are seriously dedicated to you; but I would like for you to explain how best to deal with, and avert, personality clashes which periodically occur. I think most of us realize that if we follow the directives, we're not going to fight one another; but I would like a little elaboration on that, because it does occur.

MASTER: All right. You know that I always enjoin one and all – including group leaders – to keep diaries for self-introspection. If we live up to that, there can be no conflict. The first thing is, don't think evil of others: nonviolence. By your harsh words, you harm others. That is the main cause of the creation of hatred. I was just describing how you can say to a blind person, "Oh, blind man," or you can ask him, "Well, dear friend, when did you lose your sight?" There is a difference between the two. Is it not so? One is harming, the other is not. Similarly, if you find anything wrong in someone, tell him about it privately: "Dear friend, this does not appear to be right." Don't broadcast it; don't make parties. Don't go by the ears and the eyes of others. What do we do? First we do something, and those who are attached to us form a party; and they carry tales to others. Just as diseases arise by infection, that infection goes around, and there are parties.

Don't think evil; don't hear evil of others; don't see evil of others; don't speak evil of others. Then naturally, if there's anything wrong in others, point it out in a friendly way.

I think this is the main cause of conflict. We simply say, "We are in authority"; we say, "I will turn you out." Well, who are you to turn anybody out? This is the Satsang of the Master. All are attending for the sake of the Master. If anybody says this, he is not following the instructions of the Master. Those who have been placed in charge as group leaders are given the children for their custody and help. Do you see?

Also, love one another. If you love one another, errors may creep up, but love knows forgiveness and forgetfulness. I think if you follow this very principle, there can be no conflict. Our words should be kind. Kind words don't cost anything; but kind words must be imbued with humility. Sometimes, in our own zealousness, we say, "I can do, or undo, these things." These are the things that create all the trouble. Show appreciation for another's efforts – for whatever effort he has made, great or little. If you show appreciation, the other man will be encouraged to help you. He may have flaws. Those

flaws may be pointed out separately, privately; not broadcasted, because that will make parties.

That is the cause of all the friction that has arisen for the sake of the Master. The group leaders in charge should treat you like mothers, I would say. They are not Masters, but they have been selected to help you. They may also have some flaws. But the way [to deal with it] is not to go away. You can request to see them privately and tell them, "This appears not to be right." I hope they will listen to it.

What is done cannot be undone. That is your own mistake. That has nothing to do with the teachings of the Masters. It is only because you don't follow them that there is all this friction. If you follow them, you will love Master and all those who go to Him and love Him. Love knows service and sacrifice. If anything happens, love will beautify it, for love beautifies everything. Love knows forgiveness and forgetfulness. Is it not so? So, if you follow even this principle, there can be no conflict such as that.

Yes, you were saying something?

[Editor's note: We omit here a series of comments and confessions about misunderstandings between one group leader and some others.]

MASTER: As I told you, if you find anything wrong, go to the person privately and clarify it. Don't broadcast it. That makes parties; that is wrong. Don't hear through the ears of others; don't see through the eyes of others. Group leaders are there to help. They have great responsibility. All the same, they are helping you. They make arrangements; they sacrifice their time, sometimes their money and also their labor. They don't want anything in return. But, with it all, I tell you, they clearly give you to understand that Master is Master; they are not Masters. Don't mistake that. This they must clarify, if there is any question of it. If God has given someone eyes to see that the God-in-the-Master is everything, her eyes or his eyes have been opened. He sees that way; then he says, "Why don't you see like that?" As I explained to you, everything has its value. Some things are of higher value; some of lower. The fact remains that it is like that.

So I would appreciate it if all of you who are group leaders, and others, would think that way. For what do you sacrifice your time and labor? For the higher purpose of knowing God. Suppose there is resentment between the two. He leaves the place and goes away. Then? This is not the fault of the Science; it is because we are all not perfect as yet; we are on the Way. Some have progressed more and others less; but we make an allowance for that.

Don't forget to attend your group meetings, mind that. If you leave that off, then you'll be led away. There this lesson is revived, mind that. Go to your churches; I don't mind.

I will tell you one thing more: if you find truth anywhere else, tell me; I will also follow you. That's all. Yes, please?

QUESTION: Master, something very unusual happened to me last night at one o'clock, while I was sleeping. I woke up and heard Your voice calling my name, very, very strong.

MASTER: Yes. That's right.

QUESTION: Is that bad or good? I never heard anything like it in my life before, except knocking on doors or things like that; but Your voice was so clear, calling, that the whole room was like thunder.

MASTER: I tell you now. As I explained many times, the son of man is not the Master. The son of man is the human pole at which God as the Master works. And it is that God Power that goes around and awakens all those who are initiated. He even appears to those who have some background, although they do not know who is who. Do you see? This is God Power. When a man is initiated, that Master Power or God Power resides with him – call it Christ Power or Guru Power – and is ever guiding him to bring him up. If you turn your face to Him, He will be guiding you and speaking to you, by manifesting Himself and in other ways. If He does so once, twice or four times, and you don't care, you lose your chance. But still He's there: whenever you turn your face to Him, He's there.

QUESTION: But Master, Your voice was very clear; and after that, since I couldn't sleep all night, I had very funny and different things in the room.

MASTER: Then the best thing to do was to sit in meditation, that's all. Sometimes it happens that those who have not seen the outer form of the Master and have never heard about Him have had the manifestation of that Form years before meeting Him. And they are wondering what it is. They say when they meet me, "Oh, I saw you three years ago." It is God Power that appears. We are all in the make. That's all. Yes, please?

QUESTION: Master, when I go back now, I'll have certain questions to answer. Would You say that man was spiritually dead originally, and this whole thing is a return to becoming spiritually alive? And that after, according to the Christian scriptures, it shows that the covenant God people went tip – they were led – but this deadness was there, the spiritual deadness – and now the great secret is, the mist is taken out of the mystery. It's no more in a form; it's being given the grace; it is a universal thing and therefore it is now acceptable, as the sun shines on every flower, on any form, anything. Would that be the approach that You mean?

MASTER: I tell you. In the scriptures we sometimes find the words "the soul is dead." We find it in the Christian literature and in others, too. What do they mean? Guru Nanak said, "Only he is alive, O Nanak, who is conscious; who has become conscious of the Divine Plan; who knows, who sees, God. All others are dead." Do you follow me? Those whose attention is identified with all of the outside things. their attention is considered to be as dead; but it is really not dead. Do you see? This is what is meant by this in all scriptures. The soul is never dead; but when its whole attention is absorbed in outer things, in material things, it is defined as dead. It is already there; but it awakens if you withdraw it from the outside, that's all.

Anything else? Yes, please?

QUESTION: Are we to attempt to record the number of thought failures that we have in our diaries – the actual numbers for each one?

MASTER: Yes. Just as I explained it to you. What can you put in the columns? You can only give the number of failures. Just the number of failures will guide you. If you are falling down in that respect, try to weed it out the following day, that's all.

QUESTION: We know that we can still build karma if we're not very careful in this life. And there are many things that we still don't have clear in our minds. Among them is the question regarding animals.

We all love animals dearly, but there are those among us, throughout the country or the world, for that matter, who sometimes feel such compassion and sympathy for animals that have been neglected, that they take it upon themselves to try to feed and house these little creatures. Consequently, there are those who, in some cases, have many creatures that they house and feed. Then there is a complaint, perhaps in the neighborhood, regarding the party that takes on these little creatures. Now the question is, when a person takes these animals for love and care, or perhaps finds another home for them – when they have these many creatures – are they, by chance, taking on a karma that is the animals' karma? Are they taking that karma on themselves?

MASTER: Look here. Scriptures are very clear about it. We simply ruminate over them. Soul is in everybody; it is in animals, too. Love them for the God in them, for the soul in them, not as body. If you love man, why not love creatures – I mean, animals? If you love even serpents, they won't harm you. They have the soul in them. The pity it is that we love animals, but do not love our fellow brothers. Do you see?

There is no harm, you may join a movement to help animals; you may have pity on the animal kingdom. After all, they have no court to go to, to complain about the atrocities that are extended to them by man. That's all right. But should you, for that reason, hate all other men? Love all, but for the life, for the soul and God in them. If you do it for that sake, then naturally, "As you think, so you become." If you forget God, then wherever you are attached, there you will go. Is it not so? So love all, please: love God, love man, love animals, love birds. Experience shows that if you love snakes, even they won't harm you; they will come and sit by you. This happened so many times in the life histories of many Masters. It happened in my case, too. During a Satsang in Delhi, a cobra came up and stood on his tail in the presence of about two thousand people. They cried, "A cobra is here!"

"Oh, never mind," I said. He was looking at me throughout the one hour or so the talk lasted. When the talk was over, he sneaked away. And the people said, "Let us kill him."

"But why?" I said.

Do you see? They also have sense; they have got souls. So, love everybody. No one will harm you; even snakes won't harm you. Loving animals is good; love even snakes, love your enemies: love the God in them, for the soul in them – for that reason. Then there's no binding effect. If you love them for their own sake, you are bound.

Yes, you were saying something?

QUESTION: I have a policy of my own: I see many people today take animals into their homes and take them to bed with them.

MASTER: This is what I'm telling you. For the God and the soul in them, do what you can. But to love them more than men?

QUESTION: No. That's it. So, in other words, then, I'm doing the right thing when I don't want them in my bedroom or in my house, even.

MASTER: No, no, you see; give them facilities, that's all; bring them up.

QUESTION: Take care of them.

MASTER: This is what I say: we go too far. I tell you, there's a story in the Koran, the Mohammedan scriptures. There was a lover of God who always devoted all his time to his prayers. There was a bird in a tree close by, and the bird's voice was very sweet. What did the man do? He left his place and sat under the tree where he heard that voice. He would say his prayers, but his whole love was for the bird. And God told him, "Look here, you have loved the bird more than Me. I am leaving you."

Love all for the sake of God. Love one another for the sake of God in man. Then there's no harm. If anything goes wrong, go straight to the person privately. Meet him and clarify it before going to bed, because the next day something else about it might creep up. Forgive and forget, and go with a clean heart into the lap of God; that's the best thing. When we forget these things, trouble arises.

QUESTION: In other words, you love them in their place?

MASTER: Yes, surely.

COMMENT: Certain people attach too much importance to animals and forget their meditation. They don't know how to take care of people in the world.

MASTER: Oh, love them; as I told you, love the God and soul in them. But it is the highest duty to love God. Now, I told you that that bhakta spent all his life in prayer, but he became attached to the sweet voice of the bird and left his place and lived there. And God said, "Well, you have more love for that bird – not for Me." If you love him for His sake, then you are saved; otherwise, you are bound, that's all.

QUESTION: Master, a little further on that question. Now. If we love these animals for the love of God that is within them, too, since they are living souls also, is it possible for us in any way, in this great love that we have for those animals, to help them to go through their lives a little faster and perhaps go through their evolution?

MASTER: Look here, I tell you, your intellect is going too far into the thing now. I have told you, love all. Do your best for their love; bring them up; but don't forget your connection with God. In their service, if for the sake of the bird's voice, you leave God, that is not a wise thing to do. Mind your own business first. Charity begins at home. Develop love in yourself. Don't be wanting there. Then extend your love to everybody.

QUESTION: Yes, but Master, today they are taking animals and experimenting upon them, giving them cancer and all kinds of diseases. Has man got a right to do that?

MASTER: What do you mean by that? Well, help them. That's all you can do, to the best you know how.

QUESTION: Yes, but You know what the experimental laboratories are doing.

MASTER: That is done, you see, for the sake of saving man's life. That is higher life. A sin is done. A sin is done even by eating, by breathing. If doctors are not trained by giving animals those things, how can you be saved? For a higher thing you have to do it. But you cannot be absolved from the sin unless you become a conscious co-worker of the

Divine Plan. [There is a comment that the time is short, food is ready and the people are hungry.]

MASTER: No, before hunger, I have to tell them something very definite. Never mind. Perhaps I may meet you again physically or not; but now I will give you a few parting words. First of all, I wish that you would develop, from day to day, what you have got by the grace of God. That would please me most and please the God in me and the God overhead. Don't miss that. Leave all things and attend to God, every day, first. Be devoted; surrender to God in all your actions.

For that, two things are very important – I would say, three. First, love. God is love and we are love personified, and the way back to God is love. Whatever goes to develop your love for God, do it. Whatever goes to develop love for your own self, at the cost of the love for God, then leave it. Do you see?

Love knows service and sacrifice. Love beautifies everything. Love knows no burdens. Love knows giving, not taking. I'm saying these words to all, whether they are initiates, group leaders in charge or representatives. They are there to give, not to take anything. What do you give? What you know. Physically, also, do what you can to serve others; also give financially to the best you can; and all should share. First stand on your own legs, by honest means. Then maintain your families and try to help others who are needy, hungry and naked; and do it for the cause of God. Share something: there is no taxation, no imposition – it may be one cent.

This is one thing: love for all. If you have love for all, why is there not love between the brothers? You have been connected in a relationship which can never break, even after death: because you are all on the Way, the same Way – in direct contact with God. This is the first thing. When you know love, you cannot hate anybody. You will never think evil of others, never speak evil of others. You will never suffer to hear evil of others; you will never see evil in others. Love knows all these things. For want of this, there is all this trouble. You come to the Satsang for the sake of Master, not for the sake of A, B, C or D. All are there for the sake of God's work. Do you see? Stand on your own legs. Don't try to make further karmas by grabbing, by receiving, by exacting, from others. Those who are needy have their rights: give them. Those who are naked, help them. Where there is a good cause, give to it. This is the first thing for love.

Then comes sinless-ness: purity of thought; chastity. This is what is mostly needed. A married life has been defined in the scriptures; try to come up to that standard. When you are married to one, remain married to one; not everybody. I am sorry to say these words, because I find this almost everywhere. Women and gold: these two things are the greatest impediments on our way. Stick to what the scriptures say. Live on your earnings; don't depend on others. Help in the Cause; share with others who are needy; and have chaste lives.

And have kind words. If there is love, there are kind words – there is no harshness. If anything crops up, reconcile it before you go to sleep. Rest assured, this is what Masters have always enjoined. If any two brothers have not agreed, and there is still something wrong before they go to bed, they should not go to bed unless they have been reconciled. That is why the Bible says, "If you do not love your brothers whom you see, how can you

love God whom you do not see?" Christ said, "I give you a new commandment, That you love one another."

Try to promote this cause of God: this is no man's work, this is God's work. You know you are convinced of the truth of it: perhaps you have had just a little experience of it, but it goes on further. That is the basic principle of all religions. Help, if you can, for the cause of God. Help others, the needy, the hungry, the naked. That you can do only if you simplify your lives, mind that. If you have too much to do and you cannot stand on your own legs, how can you help others? That is why I said in one of my circulars, "Simplify, simplify and simplify." Share with others. So long as you have this body, always give. Don't be like that – taking. Give. Such a man will command respect from everyone: a man who is chaste; who is not greedy; who has love for all; who has kind words imbued with humility. I think this is all I want of you. Adhere to this very thing, because man's life is meant for knowing God.

Help will come to you unasked for. If the child is asleep, the mother has to take care of him. If any snake comes, the mother will kill herself rather than allow the snake to go near the child. So, that God Power, or the Christ Power, is with you on Initiation. That is the Guru Power or the Master Power. That will look after you. A child has full faith in his mother. Even if a lion comes, the child will run to the mother. That lion may eat up the mother, too, but the child has full faith in her. So if you have full faith, you can move mountains. Faith is the root cause of all religion.

And practically, you have seen: you have got something that is referred to in the scriptures. Develop it from day to day. I wish each one of you to be ambassadors of Truth. The harvest is much; laborers are wanted. But the laborers should be ideal ones. Try to be ideal. Everyone should be ideal. "An example is better than precept." Saying things and not living up to them sets a bad example for others. Others won't be guided; they won't accept you. They will think, "Oh, he is doing everything. Women and gold affect him as much as they do me. Then why should I respect him?"

Not everyone can command respect. These are only two ways in which you can command respect from everybody, even from those whom you do not know: because your words will be charged with that life. In some cases, simple words you say affect others; and in other cases, you may give long yarns, and they do not affect anybody. What is the reason why? The life is not behind it. So be practical. If we try to reform ourselves, all the world over will be reformed. We reform others and don't reform ourselves: that's the reason why there is all this trouble. And this is all, I think, I can tell you. And my best wishes will be with you – the God in me, and my Master's grace. You have, each one of you, been put on the Way. Develop it. That's all I wish.

MR. KHANNA: Here I would like to express my gratitude to the Great Master[5].

MASTER: There is no need of an expression of love. It is my duty – the God in me. Thank you for that. But I will be thankful to you, grateful to you, if each one of you will live up to what I've told you. I'll be thankful. That's all I can say.

---

[5] Mr. Khanna first served Baba Sawan Singh, his Master, and later was one of Master Kirpal's representatives.

MR. KHANNA: I'm also grateful to all the devotees here. They have been very kind and showed that the group will flourish here. But I don't agree with the Master on one point.

MASTER: Because you're greater than Master. [laughter] Well, don't give a misunderstanding, please.

MR. KHANNA: Because Master said that it might be His last coming.

MASTER: I have told you the correct thing. It is all up to God; don't overrule it.

MR. KHANNA: Yes, sir.

MASTER: Yes, that's all. Sometimes in our zealousness, we say so many things. Well, it is in the hands of God: no promise, please.

MR. KHANNA: Master will have much pity on us and will pay us more visits, because we need the Master very much more in America than in India.

MASTER: I have come only under the guidance of God. If He wills it, I will come a hundred times. This is His work that He will carry on. Of course, your wishes are appreciable; I quite appreciate them. But it is all in the hands of God. Who knows what will happen tomorrow, or during the day or night?

MR. KHANNA: Master is still young, and He can pay us visits enough.

MASTER: Well, the soul is always young. There is no question of that. The question is about God about His grace. If He wants it, I will come. If your wishes are there, God may agree.

MR. KHANNA: He will be paying us a visit soon. So we will all unite together and help His cause, financially, physically, morally and in every way: and that will bring great peace all over the world.

MASTER: My greatest pleasure will go to you who live up to what you are told to do, that's all: poor and rich, alike; higher and lower; group leaders, initiates and everybody. We are all equal; we are all brothers and sisters in God. It is the grace of God that helps you. That will also continue helping you, unasked for, without any compensation.

MR. KHANNA: ----- wants to say something.

MASTER: Yes, please. What have you to say now, like a madman?

QUESTION: [GROUP LEADER] Thank you, Master, for calling me mad, because I'm madly in love with You. And the only way I can express myself is crazy, as I always do. And I want to thank You for glorifying our souls and diffusing Your tremendous light into all of these vessels. And that we should constantly see by Your grace and by Your power, that Your work should be glorified through us: because You said that all creation comes to glorify the works of God. And that we should all come with a sweet and tender heart to each.

MASTER: And God will appreciate all that. He wishes that His Name should be glorified.

It is God's grace. He gives as one is deserving. He can contain that much: and that is for all, not for one. But He is waiting for anyone who will turn his face up to Him, that's all.

The Father wishes every one of his children to stand on his own legs – to be more than himself.

MR. KHANNA: We are celebrating Master's birth anniversary on January 25, 1964 in Washington…[6]

MASTER: The question of South America is decided? That's the point.

MR. KHANNA: But still, we have until the 25th; so that leaves us –

MASTER: No, no, I tell you, if that is on, then it's all right on the 25th. If that is eliminated, then the date will be earlier. That should be decided on. You can inform me later on.

Look here, I tell you – about the birthday question: I think initiates should celebrate the pleasure of meeting somebody in whom the God is manifested, every morning, with every breath. This is only historically that you will gather together to revive that lesson. The true celebration of the birthday is when you live up to what He says, that's all. These generally become ceremonies. I think the greatest celebration of the birth lies in the fact that it is by my Master's grace I was able to communicate these things to you. So, in the celebration of the day of birth, everything comes in. But celebrate it every day: remember Him, that's all. Live up to it: that is, I think, the highest form of celebration of any Master's birthday. And that is all I want.

MR. KHANNA: So we have fixed it on January 25th. In case of change we shall let you know.

MASTER: Yes.

MR. KHANNA: That will be the first time in history that a living Master's birthday will be celebrated in America. So all those who would like to come are welcome.

MASTER: And bring al your friends, if you have any.[7] He has good wishes, you see. He even has good wishes for your friends. That's all right. For the true friend, a man has good wishes, is it not so? Yes? Mr. Perrin, do you have anything to say? We are grateful to you.

QUESTION: [ANOTHER GROUP LEADER] I'm grateful to ---- , because it takes a big man to get up and say what he did. [This comment refers to the material that was cut – EDITOR.]

MASTER: Love knows no outer things. Heart speaks better to heart. I have regard – love – for both Mr. Perrin and his wife and for all others who are doing their best, selflessly, without letting anyone know. What did Christ say? "If your right hand does something, let the left hand not know of it." And Mr. Perrin is one of that kind. He does his service, I

---

[6] Master Kirpal's true physical birthday is Feb. 6th. This particular time was arranged so it could be celebrated in the West, before he returned to India.

[7] This is a joking imitation of the phrase used repeatedly throughout Master's tour by Mr. Khanna when he extended invitations. The reference was easily understood by the people gathered there and was the reason why they were laughing. This explains what Master says next.

know, late at night; at one or two, he is washing the vessels of all of you. He does not say so to anybody. I have appreciation for all that. I have love for all.

All right. Now give them food.

1999 March: Efforts and Grace Work Side by Side

Original Date: October 31, 1982

This question and answer session was given October 31, 1982 at Sant Bani Ashram, Rajasthan, India.

QUESTION: Sant Ji, I've had several dreams of You. How do I know if they're just my mind or if You've come to me in my dreams?

SANT JI: I think that this question has been answered many times and I think it was published in the *Sant Bani Magazine* also. I would like to tell all of you that whenever you read the magazine you should read it carefully. Anyway, I will reply to this question again.

We get the dreams always on the level of mind and the organs of senses. When our soul is below the Eye Center, our daily activities change their form and we get dreams of them. In the worldly dreams we do not get any happiness, there is no joy, because they are the changed form of our day to day activities. Many times when we get the worldly dream, instead of getting any happiness or joy we become upset.

The lower level of the organs of senses is filled up with dirt and garbage. That is why when we get the dreams of a worldly nature we do not experience any peace or happiness.

Since Master is the highest being that is why He never goes down below the Eye Center. If He went below the Eye Center, at the level of the organs of senses, then we would have His dreams every day and we would not find any peace and happiness even after seeing Him in our dreams.

Master is a pure soul and He is not bound in the body. He is not dirty with the worldly pleasures, that is why He always tells us to abstain from the worldly pleasures and become pure. God is very pure and God sends the Master, Who is a great soul, making Him so pure that He is not affected by the worldly dirt. Even though He is living in the world but still He is not affected by the worldly pleasures and the [worldly] dirt. He always remains pure. That is why He emphasizes keeping our lives pure.

I'll give you an example: If there is a sleeping child who is being bothered by mosquitoes and flies, no matter how busy his mother is still she will take care of him. She will keep the flies and mosquitoes away from him and maybe she would put some mosquito net or a sheet on the boy, and if his face is dirty, she will clean that. The boy is sleeping and he does not know what is happening with him. He does not realize that his mother is taking care of him even when he is sleeping.

In the same way, Satguru never forgets us. After giving us Initiation He does not remain unaware of us. He always takes care of us; He always nourishes us.

What does the Master do when we are sleeping? You know that when we are asleep we are sleeping carelessly and we do not know about ourselves. We don't know what's happening near us when we are sleeping. We don't have any consciousness while we are asleep. At that time Satguru is using His gracious sight and He is washing our soul. When He comes to us He has come to give us His grace, but since we have made our soul so dirty, all the grace which we receive during sleep is used up in washing our soul. If our soul were pure, whatever grace we would get from Him during sleep would take us right up. But since we are indulging in the worldly pleasures and doing all sorts of worldly things which make our soul dirty, that is why when we have the presence of the Master during sleep His grace is used up in cleaning our soul.

Sometimes when our mind has become quiet during sleep our Master pulls our soul up into the higher planes. He gives us a lot of experience and by getting those experiences one gets intoxication, one gets a lot of love and one likes that place very much. Many times during our dreams when our mind has become quiet the Master takes our soul up in the higher planes and He gives us many warnings, but since the disciple has not visited the higher planes in a state of consciousness and since he has not seen the Radiant Form of the Master in meditation, that is why he does not understand that and that is why he does not appreciate that experience. He thinks that like the other worldly dreams, it was also a dream in which he saw the Master. He does not understand that through that experience he was getting a lot of grace from the Master.

From South America I received a letter from an initiate who was in an automobile accident last month in which one person was even killed. Before he met with that accident he had received a warning from the Master many times, but he did not pay any attention to it. Later, when the accident happened, he realized that Master had been giving him a warning, but he did not pay any attention. Many times Master tells us what is going to happen, but since we are obeying our mind that is why we do not appreciate the warning of the Master; we do not understand what Master is telling us.

Just imagine if anything bad is going to happen with you and without accepting any fees or asking for anything in return Master travels thousands of miles and comes to you and tells you that this thing is going to happen to you and you should be aware of it – and if we do not understand that, if we take that experience as just a dream and if we do not take any action, take any precautionary measures, what other mistake could we make? And you can think, What more grace can a Master do for the disciple? He may travel thousands of miles to tell you that this is what is going to happen with you and you should do something to avoid this, and if we are not doing that, what else can we do as far as our mistake is concerned?

Many times I have explained that some Mahatmas are like the hen, some are like the tortoise, and some are like the cuckoo bird. The Mahatmas of the highest degree are like the cuckoo bird. You know that when the hen lays her eggs she sits on the eggs and hatches them, and if any egg goes [astray] she [retrieves] that egg and sits on it and in that way she hatches her eggs. In the same way, the tortoise lays her eggs on the ground and while living in the water, using her attention, she hatches her eggs. And you know that the cuckoo birds lay their eggs in the mountains in the winter and they come to the flat land to spend their winter because it is very cold in the mountains, and through their simran they hatch their eggs.

In the same way, the Mahatmas who are not of the highest degree can take care of the disciples only when they are near the disciples. But the Mahatmas of the highest degree work like the cuckoo bird: distance does not make any difference to them. In one minute They can go to America just by remembering that place; in one minute They can come back to India. Distance does not make any difference. In fact, many times it happens that the Mahatmas of the highest degree may be giving Satsang and talking to [the] people at one place and at the same time They are taking care of the souls at some other place.

Hazrat Bahu said, "Although the Master is living hundreds of miles away from us, He has always kept us within His sight." That is why Bhai Nand Lal said, "[For You] it is the question of Your one glance, and on my side it is the question of my whole life. Your one glance can liberate my whole life." Guru Nanak Sahib said that with only one glance the Perfect Master can liberate us.

Such great souls are always ready to give us Their grace. Master Kirpal often used to say that the giver has no problem, since He has come into this world to give; the only problem is with the receivers. Now the question arises of our receptivity, and the question is of our faith in Him. It depends on how we appreciate, understand, and receive the grace of the Master.

Master Kirpal Singh Ji said that he used to see Master Sawan Singh's Form in the within, seven years before he met Him physically. Just imagine if he also had understood [this] as we are understanding: if he also had not understood the Form of the Master, if he had not had faith in Master Sawan Singh he would have never become successful in his devotion.

Regarding myself I have said many times how I started seeing the Form of Swami Ji Maharaj a year before I met Master Kirpal Singh Ji, in which I would see Swami Ji Maharaj clean-shaven, and His hair was also short. He started appearing within me only a few months before I met Master Kirpal Singh in His real form. When I met Master Kirpal I told Him about all that I was seeing.

We people just go on fighting about the useless things and we do not realize that this Path is of love and devotion, this Path is of yearning, this Path is of purity.

Our efforts and the grace of the Master work side by side. If we make efforts we will definitely get the grace of the Master because He is sitting within us. He is not unjust. Whenever He sees us making the efforts He will at once open His door for us.

Swami Ji Maharaj said that the Shabd will get opened by the grace of the Master, and the mighty Master will pull your soul inward. The Master is always waiting at the Eye Center with the key to the door of the Real Home, and He is waiting for us. Why has He come into this world? He has come into this world carrying the key to the door of the Real Home for us; God has sent Him for our benefit. You can never enter the Kingdom of God if you do not have the grace of the Master. Without the grace and the help of the Master we cannot take even one step in the Path of the Masters.

There are two powers which work in our body. One is the mind and the other is the Power of Shabd Guru. When we meditate for a couple of days, or if we have abstained from indulging in the worldly pleasures, if we have not used the organs of senses a lot, if we have remained pure for a couple of days, then our mind will start working like a

competent lawyer. He will tell us, "You have been doing this for such a long time and still you have not gotten any results." And then he will create a feeling of hurriedness within us. He will say, "You have wasted all your time and have gotten nowhere. You should have gotten the results soon after you started meditating."

Just still yourself at the Eye Center even for a little bit. Then you will see how much the flames of love are burning within you. Then you will see how Master is waiting there and how He is ready to help you to fight with the five dacoits.

No doubt the five dacoits are very mighty and they have bothered the whole world, but you are not all alone in the battle with them. When you get to the Eye Center you have your Master with you. He is ready to help you and He is patting you on your back. He is telling you, He is inspiring you, to fight with them. As Guru Nanak Sahib said, "No doubt these five dacoits are great wrestlers, but you have the grace of the Master with you. Go ahead and fight with them."

When the disciple gets to the Eye Center and when he gets to see the Master, after that he can always fight with the five dacoits because Master is there to inspire him. Master tells him, "Don't be disappointed if you are defeated at [first]. Look at the condition of the ant: she is trying to climb the wall. Many times she falls down, but again she tries, and [eventually] one day she becomes successful in getting to the top. In the same way, don't become disappointed if you are defeated. Keep on trying and one day, with the grace of the Master, you will definitely become successful."

In India, in many places, when two wrestlers come together to fight, or when there is some competition, they beat a drum and that gives the inspiration to the people who are taking part in that competition. In the same way, when we come to the Eye Center and when we listen to the Shabd which is sounding there, our soul gets intoxicated and we get the inspiration to fight these dacoits and to go to the higher planes. Our soul starts dancing like a peacock starts dancing when it sees the clouds in the sky and it is about to rain.

QUESTION: How does meditation increase our love and devotion?

SANT JI: By doing it. [much, much laughter]

QUESTION: I know You've spoken on this before but I seem to need some more encouragement. I have been to India now – this is my fourth time – and as the time goes on I talk more and more; I know this is not good. Could you please encourage me a little more to control my tongue?

SANT JI: In Sant Mat talking too much has no importance and in the same way talking [very] little is also not important. You should talk only when you have to talk, only when it is very important. Otherwise, don't involve yourself in useless talking. All the Saints have said that you should maintain discipline, that you should abstain from talking too much. I have seen many people who go on talking about useless things throughout the day and in the evening when they go back to their home they tell their children to give them [a] massage because they have a headache. Sometimes they take some medicines and they put a piece of cloth around their head to control the headache. They should think about this when they are talking. They get headaches only when they talk too much.

QUESTION: Sant Ji, there seems to be a lot written about chastity by the Masters, not much about chastity in dress. In our country there seems to be a problem of chastity in dress. This is what the young men say. I can't find much written about it or discourses on it. What can we [tell] the new initiates about it? Would Sant Ji comment on chastity in dress?

SANT JI: No one can satisfy lust by wearing different types of clothes, and there is no way to maintain chastity by wearing different types of clothes. If one could maintain chastity by wearing certain types of clothes then what was the use for the Masters to work so hard in maintaining chastity? The physical residence of lust, anger, greed, attachment and egoism is at the Eye Center and its astral [residence] is in Trikuti. So unless we rise above the Eye Center and unless we go beyond Trikuti and reach Daswan Dwar, we cannot control lust in any way.

Regarding choosing the clothes, one should dress according to what their society is wearing, because wherever you live, you have to live according to the [customs of the] people living there. As Guru Nanak Sahib said, "Somebody wears blue clothes, someone wears yellow, but one cannot control lust by wearing any particular type of clothes." Unless we do the meditation of Shabd Naam we cannot maintain chastity.

QUESTION: Master, what are the twenty-five prakritis and other forces affecting the soul's progress?

SANT JI: These are the natures which we have. Lust, anger, greed, attachment and egoism are the bigger forces, but the twenty-five prakritis are the twenty-five different natures, or you can call them attitudes, which we have. They are also in our within. You can even understand them as the powers of mind. You can even call them the desires, good or bad.

QUESTION: Sant Ji, in the West there's an epidemic of many bad diseases – cancer, high blood pressure, circulatory problems – and many people die from these, more so in the West than the East. In treating people who are dying, doctors often have them on painkilling drugs and medication which leaves the patient quite groggy and foggy of mind, sleepy. If some satsangi who we know is hospitalized and it's their end time and they're treated by a doctor with medication which may leave their minds foggy – I was wondering – it's probably important that they have a clear mind so that their Simran will be strong at their end time. Should their fellow satsangis ask the doctor to remove the drugs so that they will have a clear mind and be ready for the end time, or should they just let it be in the hands of the Master and not interfere in any way?

SANT JI: The diseases which you have mentioned are all over the world. It is not only in the West; in the East also many people are suffering and dying because of these diseases. Everywhere the doctors are using the same methods, almost the same methods, according to their understanding.

I have seen many people suffering with so many diseases, especially in the army when soldiers had been shot and they had many bullets in their body. The doctors used a lot of painkillers and other things which would make the body unconscious and the mind foggy in order to remove those bullets or to operate on them. It is very important for the doctors to make the patients' minds unconscious, because when our mind stops having the power

of thinking only then we will be able to get rid of the pain. So it is a must for the doctors to use the painkillers.

The wise doctors, mostly before giving their patients painkillers or before making them unconscious, tell them that they should remember God or that they should remember the One Whom they are worshipping. The satsangis know that they have to remember the Master. So mostly the wise doctors always tell the patients to remember God so that when they are made unconscious they may have the remembrance of God and God may help them.

During the Second World War, when Master Sawan Singh was still in the body, I saw many of His disciples who were in the army going through many types of treatments. I saw that when they were being operated upon they would always remember the Master and then they would have Master sitting with them or standing by their bed during the operation, and after the operation they would tell the people how the Master was there to take care of them and how they did not feel any pain. So if anything like that happens with any satsangi, what should he do? Before becoming unconscious, before taking the painkillers and the medicines which make one unconscious and the mind foggy, one should do the Simran of the Master and remember Him. When the dear one will repeat the Simran and will remember the Master, the Master will come there and He will take that disciple in His lap and sit there just as a mother takes her son and sits there with her son in her lap. Whenever you will remember the Master, Master will come there and He will help you.

I have seen many doctors who are so wise that many times before making the patient unconscious they ask him, "Do you have any Master or Pir or any Teacher? If so, you should remember Him." So I think that if you will interfere in what the doctor is doing, how will he be able to do his work? The doctor does not have any enmity towards the patient. Whatever he is doing, whatever he is giving to the patient, is for his benefit. I have seen many doctors, those who are God-fearing, who before starting any major treatment always remember God and then they start working. No matter that they are not satsangis but I have seen many doctors, those who are very sensitive and God-fearing who, when they are doing the surgery, always remember God and they always say that God is the one who is going to cure the patient.

Guru Nanak Sahib said, "Only that treatment becomes successful in which God Himself is taking part." Kabir Sahib said, "The doctor says, 'I will do my best in giving the medicine and taking care of the patient, but the breathing, the life, is in the hands of God. Whenever it will please Him He will take these breaths out of the body. I cannot do anything as far as the breathing is concerned; I can only give the medicine.'"

QUESTION: When Sant Ji goes to South America, can people from the United States go there or are there restrictions?

SANT JI: Next month the group from South America is going to come and then we will talk about it and decide the dates and we'll see what the arrangements there are. I don't think there will be any restrictions, but we will inform you later on.

QUESTION: Last night You said that in many instances we should keep our love for the Master a secret so as not to cause problems with our friends and the society around us. At

other times I've heard that we should shout the Path of Naam from the rooftops. I would like You to talk about the difference.

SANT JI: There is a little bit of a difference in understanding both things. There is a proverb which goes like this: If you have the Truth with you, even if you just dance in your courtyard, people from far away will know that you have the Truth. Only one who has made his soul very strong and who has manifested the Naam within him can shout the Path of Naam from the rooftops. Only he can tell people that he has got the Truth and that people should follow him. But we people are stuck in the world and are giving the example of the lovers, and we pretend as if we are the real lovers. We do not want to take even a single step in the Path of Love and still we expect the enjoyment just by talking about it.

I was talking about those weak souls who are even afraid of coming to the Satsang, those who think, "What will other people say if they know that I am going to the Satsang?" This was only when the dear ones start coming, in the beginning, and they are afraid of society and other people. This is only for them, that in the beginning they should love the Master in such a way that the other people may not know and may not bother them.

Try to remember in the beginning when you got the Initiation how much your mind was giving you trouble and how much pressure you were getting from other people. But now when you have become strong in the devotion, now you think that it is far better for you to go on singing the glory of Master without worrying about what the world says about you.

I have heard this from the blessed mouth of Baba Sawan Singh, that when he invited Baba Jaimal Singh to do the Satsang in his home he was afraid of the people. He thought that if Baba Jaimal Singh would comment on the bani of Swami Ji Maharaj, on the *Sar Bachan*, what would people think? People might think that he was no longer following the *Guru Granth Sahib*, that he had left the Sikh religion and that was why he was believing in the writing of some other Master.

That is why he requested Baba Jaimal Singh to comment on the *Guru Granth Sahib* and he himself brought the *Guru Granth Sahib* and had Baba Jaimal Singh give the Satsang on it. Sawan Singh wanted to please the people who were around him, that's why he did that. But he used to say that in the evening when Bibi Rukko, the sevadar who was accompanying Baba Jaimal Singh, went up on the roof and started singing the hymns of Swami Ji Maharaj, for a few minutes in the beginning he felt embarrassed, but later on all his public shame and all his embarrassment went away.

1999 April: For Him, Everyone is Equal

Original Date: January 15, 1983

This previously unpublished question and answer session was given January 15, 1983, in Bombay, India.

Editor's note: In the Bombay programs, Sant Ji held a mid-day Satsang for westerners which Pappu translated into English, while the longer evening Satsangs, given in Punjabi, were not translated.

QUESTION: I'd like to thank the Master for being here – our being here and His being here. I have a question about watching Master, or listening to the Satsang we've had every night this week. I don't understand the language, but I feel that it's most important that I sit at attention and listen to Master's every word and watch His every movement. I was wondering if this can be related to an external meditation in which I'd be sitting still focusing on the Master's face, and if He is communicating with my soul or the souls of the satsangis as we watch Him, even though we don't understand His words?

SANT JI: No matter how much darshan of the Perfect Master we get, even if it is more and more, still it is [never enough]. Because through His darshan Master removes the dirt of ages and ages, of birth after birth. That is why, even if we spend a lot more time in the darshan of the Master, still we will say that it is not enough.

And I will say that it is better for those people who do not understand the language to sit there and have the darshan, because they are concentrating more than those who do understand the language. Those who understand the language sometimes move to this side or that side. Sometimes they look at their watch and see how much time is left. Sometimes they do other things, and they do not concentrate as much as the people who don't understand the language. [laughter]

So I think that it is better not to understand the language because the happiness which one gets by concentrating on the Form of the Master without understanding the language is greater than the happiness we get when we understand the language.

I am very grateful to my Supreme Father Kirpal Who also gave me such opportunities. I used to say in front of Him, "O my Beloved, it is my desire that I may sit in front of You always and see Your beautiful form."

As far as language is concerned, it is not difficult for a perfect Master to talk with a dear one in his language, but it is not in the Will of God that the Saints and Mahatmas should perform miracles in this world. That is why they do not do that; they do not perform any miracles. Otherwise, it is not difficult for Them to talk in the language of Their disciples; They can easily do this.

In one of the earlier messages, which was published in *Sant Bani Magazine*, I said that the place where soul meets Oversoul, or the place where soul talks to Shabd, there no Pappu is needed for translation. [Sangat laughs] Because the soul has to talk with Shabd in her own language and there nobody's help is needed.

It depends upon the receptivity of the people. It differs from person to person. Many times in interviews dear ones say, "We don't have any questions. Please let us sit in front of You and look at You and have Your darshan." They ask for that only because they get something from having the darshan of the Master. They enjoy looking at the Master more than they would enjoy talking with Him. Even in this group there are so many dear ones who did this. They prefer to keep quiet and have the darshan instead of talking.

If we understand the real value of darshan, and if we realize it, then every moment we can see unique and beautiful things.

QUESTION: I'd like to ask You a question about Simran. This morning when I was meditating, I did something different. I tried to concentrate better: I took one breath and I tried to do one Word with one breath, then let the breath out on the second Word. I tried

that for a while, then afterwards I tried doing all five Words in one breath, and it wears out. [laughter] And I started visualizing waves, and I could feel Master Kirpal's presence kind of guiding me, like an orchestra conductor – one wave after another. Is it good to do the Simran one Word for each breath? Or should you do all the five Words with each breath in and then each breath out. Or does it make any difference?

SANT JI: If you will remain aware of your breathing, you will never become completely successful in doing the Simran. Because if you will do the Simran breathing in and breathing out, your attention will come in when you breathe in, and when you breathe out, your attention will go out. So it will come and go and in that way you will not be able to concentrate. No matter if after some time you get some intoxication and you love to do that; still you will never become completely successful, since your attention will always go into your breathing.

Whenever you sit for meditation, forget yourself completely and concentrate at the Eye Center. Your Simran should go on happening with your tongue of thought.

QUESTION: Sant Ji, I read in one of Master Kirpal's books that the lower beings, the plants and animals, couldn't make karma or didn't make karma, that they're only burning off karmas in those bodies. If this is true, I don't understand what the karma is that we're all working off in our human forms. Could you explain that?

SANT JI: Unless we pay off the karmas, we can never finish the karmas. And they are paying off their karmas. When all their karmas get paid off, then they get the human body.

QUESTION: When do the karmas get made?

SANT JI: When they come in the human body. [Pappu explains: Before getting those lower bodies they were in the human bodies, in which they made their karmas.]

If you think about the karmas we make, if we think about all the things which we do in our day-to-day life, if we sit down patiently and think about it, we may say that it is just a little act, or a little deed. But the consequences or the result of every single karma, every single deed you do, is very severe; it is very heavy to pay.

Regarding the karmas, Master Kirpal used to often quote the story of King Nero who burned the city of Rome and was enjoying playing the flute. You see that in the city there were so many souls, so many men, women, so many lower bodies animals and everything. How heavy or how a hard karma he made for himself!

QUESTION: In the morning Satsangs we've heard about Baba Somanath's first meeting with Master Sawan Singh. I was wondering if You could talk about Your first meeting with Kirpal, what Your experience was like.

SANT JI: My first meeting with Master Kirpal Singh – regarding that, everything has been published in *Sant Bani Magazine* and you should read that. Because it was not me who arranged that meeting: it was He Himself Who allowed me to meet Him. Because ever since my childhood I had this desire to meet the Master. I always was thinking, "Will I be that most fortunate one to meet some Master like Guru Nanak or Kabir?"

If you will read *Sant Bani Magazine* you will come to know how long the preparation was, and how long the yearning was there in my heart, and how my heart was burning

and the thirst was there. And that is why Supreme Father Kirpal came down to quench my thirst; He came down to cool my heated heart.

QUESTION: In Mr. Oberoi's Satsang the other night, he said that a satsangi would have to answer to the Lord of Judgment if he went back to eating meat or things like that. That seemed to contradict what was in the *Anurag Sagar*, because that book says that Kal doesn't have anything to do with satsangis.

SANT JI: It depends on the Will of the perfect Satguru. If He wants He can send the soul to the Lord of Judgment. If He wants He can forgive him.

Through the Satsangs, and even at the time of Initiation, Masters tell us that we should abstain from such things. We should not eat such things, and not do like that. Just imagine, if we will not obey the commandments of our Master, will He be pleased with us? He even gives His own earnings to the satsangi or to the child who is obeying His commandments. When He can do this, you can just imagine what else He can do when He sees anyone not obeying His commandments.

The Negative Power does not give any concession, He does not forgive any karmas which are made in this world. Either the disciple has to pay off that karma or the Master [has to].

The Lord of Judgment and the Negative Power cannot even touch the satsangis of the perfect Master, because it is a promise which They have made to the Master Saint that if They catch or if They imprison even one soul initiated by the perfect Master, the perfect Master will go and empty all the hells of the Negative Power. So that is why He never takes a chance; He never touches any satsangi of the perfect Master. And Master does not have such a Will to send his souls to the Lord of Judgment. He never sends the souls to the Lord of Judgment, because you know that if any child does not obey his father, the father does not send his child to anybody else for punishment. He himself punishes him. And the souls who do such bad karmas, Master forgives them and He does not let them go below the human body.

You know that if you transgress the laws of Nature, you must get punishment for that because you cannot challenge the laws of nature. Whatever wrong you have done in this world, you will have to suffer for that, you will have to get punishment for that. In the same way, Saints never want that in the world there should be corruption in Their name. That is why They never allow anyone to eat meat and drink wine and do such things. They want that the world should not be corrupted. Because if They allow Their satsangis to eat meat and drink wine and still say that it is good, it means that they are corrupting the whole of society. How can you follow the Master, how can you claim that you are doing the devotion of Lord and at the same time do all the things which the worldly people are doing?

You should read the book *The Ocean of Love* (the *Anurag Sagar of Kabir*) thoroughly and you will not find that it is written that Satguru sends those satsangis who eat meat and drink wine and do bad karmas to the Negative Power or to the Lord of Judgment. It is not written like this in there. It is written that Satguru never sends His disciples to the Lord of Judgment. But it does not say that He will forgive those who are eating meat and drinking wine.

What do we do when we read the banis or writings of the Masters? We do not understand the real essence as it is written there, but we twist the writings of the Master and we understand them according to our own convenience.

QUESTION: Master, I feel that [after] You shower grace on me my mind works extra hard. It seems like all I do is flare up and get very critical, and I feel like I'm always losing anything You give. Is that an illusion or is that the battle that we have to fight?

SANT JI: I have often said this, that the mind will not let any opportunity go out of his hand without utilizing it, because he is always with us.

When such an opportunity comes, when we know that the mind is going to attack us and he is going to make us lose our faith, at that time you should attack the mind. You should become careful and you should know that he is going to attack you. So at that time you should attack your mind back with your full force and with full Simran.

QUESTION: Master, with regards to attacking the mind, Guru Nanak said, "There is no high, no low: no good, no bad. It's all according to Your Will." If we, like a soldier, look at the mind and attack him, You're telling us to do something, realizing that this is our karma that we have to pay off. It's a lesson in life that we have to learn. If we don't take the credit or the blame, is that neh-karma?

[Pappu: Can you simplify your question?]

QUESTION: Does it make karma to not take the credit or the blame for any deeds that we commit?

SANT JI: I will try to explain this to you giving a worldly example. Suppose there is a thief and he has stolen some things. If he does not take credit for the deed which he has done, do you think that if he is caught he is not going to get the punishment for that? In the same way, if there is a murderer who says. "I am not taking credit for the deed which I have done," the government or the law will not forgive him: he will definitely get the punishment. So in this world, if you have done any bad deed, you will get the punishment for it; if you have done any good deed, you will get the prize for it.

QUESTION: Master, You have always done Your best to answer questions in relation to the disciple's relation to the living Master. I wondered If You could explain the (difference], if there is any, in the living Master's relationship to His own disciples, to the disciples of His own Master, and to the disciples of Baba Somanath Ji.

SANT JI: The difference is only in our understanding, because there is no difference for the Saints. They look at the souls of everyone and They know that the soul is innocent. All the bad faults or bad qualities are in the mind, and They never pay any attention to the mind. They look at the souls and there is no difference in that.

You know that the sun shines on every part of the creation. The sun never says, "I will not shine on this part or I will not shine on that religion or that community." He does not feel any difference and that is why he gives his radiance to everyone in this world.

In the same way, for the Mahatma who has reached Sach Khand, for Him no one is different, everybody in this world is equal. The only difference is that He takes the responsibility of those dear ones whom He has initiated and He is responsible for them. And other dear ones, the other people of the creation, those who have His darshan with

love, those who believe in Him, those who are praising Him, He takes responsibility for them, also.

The other people – those who do not have His darshan with faith in Him, those who do not believe in Him, or those who do not hear Him they also get the grace of the Master, the only difference is that the Master does not become responsible for them.

The Master always bows down to the initiates of His own Master because He sees the Form of His own Master within each of the initiates of His Master. That is why I always bow down to those who are initiated by my Master, Kirpal Singh. Kabir Sahib said that those who understand a difference between one Saint and another, they will go to hell.

QUESTION: I feel that You try to increase the love we have for our own Master through the love we experience from You. Is that correct?

SANT JI: Yes, that is true.

1999 May: Satsangis Are Never Alone

Original Date: September 29, 1980

This previously unpublished question and answer session was given September 29, 1980 at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

SANT JI: Now, if anyone wants to ask any question, you may ask it.

QUESTION: When we're in the darshan line and we are getting darshan, I was wondering about focusing on the eyes of the Master. Should we focus on one eye or should we just keep our eyes focused on both eyes at once? It seems it's kind of difficult to keep our eyes on both eyes.

SANT JI: You know that the eyes are the windows of the soul and we all have only one soul in our within. So as a matter of fact it doesn't make a lot of difference if you look in one eye or both eyes, but you should try to look into both eyes. It is not a difficult thing. In the beginning it may seem difficult, but later on when you practice it, it becomes routine and then it is not so difficult.

He Who has to purify you will look into both your eyes and only His looking into your eyes is successful. Your looking into His eyes is not as useful as His looking into your eyes.

The sight of the perfect Saints is full of nectar. Whenever They stand in front of us and whenever They cast Their eyes or sight upon us, it makes no difference whether a man is standing in front of Them or a woman is standing in front of Them because They are looking only at the souls.

Hazrat Bahu said that if the perfect Master gives even one glance then He can liberate millions and billions of souls. No matter if millions or billions of intellectual people look at the people they cannot take anyone across the ocean of life, but the Masters' eyes have something different than the eyes of other people. That is why even [with only one glance] They can liberate many.

Hazur Maharaj Ji used to say that only the eyes give to the eyes. He even used to say that in the eyes of the Saint there is light, there is radiance, and when They look into our eyes They give us light and radiance, and that light and radiance is the only thing which gives support to our life and which liberates us.

Bhai Nand Lal told his Beloved Master, Guru Gobind Singh, "O Master, [for You] it is the matter of Your one glance [but for me] it is the question of my whole life." By saying that he meant that even one glance or one [darshan] of his Master [could make] his life.

I requested my Beloved Master, "We are sitting on Your way and the cup of our eyes is empty and we are thirsty for Your nectarful darshan. When You come, when You pass this road on which we are sitting, fill up the cup of our eyes, for which You do not have to pay anything. We depend on You. You are our Beloved Kirpal. Why don't You come and fill our eyes?"

I would say that whenever we get the opportunity of having the darshan we should not remember ourselves. We should not even know whether we are looking into one eye or into both eyes. We should be absorbed in the love of the person whose darshan we are getting so much that we will see only Him and we will not remember our own self. For as Master Swami Ji Maharaj also said, "When I have the darshan of my Master, I forget my body, I forget everything. I do not remain conscious of my own self."

QUESTION: Sant Ji, every day before meditation You tell us that we should still our mind and not have thoughts in our mind, and You tell us to do constant Simran to help us to do that. I find it discouraging. It seems that no matter how strongly I put out the Simran, my mind gets even stronger. The thoughts keep coming up and I do Simran faster, and before I know it, the Simran and the mind are both going at the same time and soon the thoughts start to pull me away. Do You have any advice that might help those of us who are having that kind of problem?

SANT JI: Many times I have said that it is worse to surrender than to be actually defeated. So don't surrender to your mind. Don't be disappointed. Don't be disheartened. Continue your struggle with the mind and keep attacking your mind with the Simran.

It is not a new thing that we are having this problem of the thoughts. For many ages before we came in this birth, in all our previous births, we had this problem of the thoughts. All the fantasies, all the thoughts which we are having, have brought us into this world again and again. This is one type of simran, and because we are in the habit of doing the worldly simran that is why the Masters have given us Their Simran which will cut the simran which we are doing right now – because only the Simran [of the Masters] will help us to remove the habit of doing the worldly simran, and only the contemplation of the Master will help us to remove the contemplation of the worldly things.

Mind is an agent of the Negative Power and he is doing his job honestly and he is very obedient to his Master, the Negative Power. As he is obedient and honest to his Master, in the same way it is our duty also to obey our Master and to be honest. We should do the work of our Master honestly, and that is: to do constant Simran.

What is the habit of the mind? It is the habit of the mind that whenever you start doing your meditation, at the same time mind also opens his ledger. He opens his book and he starts reading. If you pay attention to the mind and if you listen to him, then he may bring

such a condition to you that only your body will be sitting here and you will be somewhere else. But if you don't pay any attention to the mind, if you don't listen to what the mind is saying, then you will not have any problem with him.

Many times I have told this story, and it is even published in the magazine, but again I would like to tell it to you. Once a group of people came to me and they were meditating in front of me, and one of the dear ones slept [during] the meditation. When we woke him up and we asked him what he was doing instead of meditating, he reported that while he was sitting here for meditation his mind took him forty miles away to his old village where he was loading a trolley, and that trolley was stuck in the bushes, and when we woke him up he came back. You see, he was sitting in Rajasthan but his mind took him forty miles away to Punjab where he used to live. So this is the habit of the mind. He may take you to a very far away place. Even if you are sitting in the presence of the Master, still, playing his tricks, he can take you very far away if you obey his dictates.

You know how the mother takes care of her infant, how she is always taking good care of her infant. In the same way, we should take good care of our mind. We should always go on watching our mind. We should always introspect our mind, and after meditation we should analyze how much time we were [actually] sitting here doing the Simran, and when our mind took us out of the meditation mentally, and where he took us, and by playing which trick he fooled us and took us away – we should analyze how to prevent those tricks of the mind. If you will carefully introspect the doings of your mind during the meditation then you can easily become successful in controlling him.

Before Sukhdev Muni went to King Janak to get Initiation, he used to think, "How can a worldly person become the Master of a renunciate?" – because you know that Sukhdev Muni was a renunciate right from his birth, and whenever he used to ask his father, Ved Vyas, about Initiation, Ved Vyas would tell him. "King Janak is the only perfect Saint nowadays, but He is a King. You may think that He is a worldly person, but He is not, and He is the only one who can connect you with the Naam [and give you the] Initiation." So whenever Sukhdev Muni would think about going to King Janak to get Initiation his mind would bring up this question, "How can a worldly person become the Master of a renunciate?" that is why, for many years, he did not go to see King Janak. But later on, when he realized that there was no other substitute for him, that he would have to go to the king to get Initiation, he finally went to see King Janak. On his way up to see Him he left his clothes and a metal cup in the courtyard of the king's palace.

When Sukhdev Muni and King Janak were talking with each other, at that time, King Janak, because He was a perfect Saint, created such a Will to teach a good lesson to Sukhdev Muni. What He did was this: after some time an attendant came to King Janak and told Him that the cantonment [the army barracks] of that city was on fire. When King Janak heard that He did not react sharply. He didn't do anything: He was not confused. He said. "It is the Will of God"; and that attendant went away.

Sukhdev Muni thought, "This person is not fit to be a king because the army is like the heart of the king. He should have gone to rescue the people who are in the fire; he should have done something to save them, but he doesn't care. So that is why he is not fit to be the king." After some time, when they were still talking, another person came and told King Janak, "Now the city is on fire." King Janak again remained calm and quiet: He

only said, “It is the Will of God.” Sukhdev Muni again had that negative thought. He thought, “He is the king and he must have a lot of things in his palace so that is why he thinks, ‘Why should I worry about the city and the people of my kingdom?’ But it is very bad that he doesn’t care for the other people. He is only bothered and concerned about his own self. That is why he is only saying, ‘It is God’s Will,’ and doing nothing to save the other people.”

After some time another person came and said, “Your Highness, now even the palace is on fire. The courtyard of the palace is on fire.” At once Sukhdev Muni jumped up to save his clothes and his metal cup. Then King Janak held him by his hand and said. “Now you tell me – who is the renunciate, you or me? You left some clothes and some trivial things in my courtyard, and you are afraid that you will lose them if you don’t rush to take them. But you see that when the cantonment was on fire, when the city was on fire, I didn’t go to save them because I am not attached to them. So now you can decide who is a renunciate and who is not.”

Then Sukhdev Muni learned that in reality he was attached to the world and King Janak was not. Even though King Janak used to live like a worldly person, since He was a King and He had many obligations, many responsibilities, but in fact He was not attached to all those things. He was just performing His duty. So when he realized that King Janak was a perfect One, and that he should take Initiation from Him, he requested, “Master, now You should give me Initiation.”

But King Janak was not going to give him Initiation so easily. He told Sukhdev, “Well, I will give you Initiation, but first I will put you to some tests, and if you pass those tests, only then you will get the Initiation.”

King Janak gave Sukhdev Muni a cup full of oil and told him, “You take this oil, and holding this cup in your hand, go around the city. If you come back with the same amount of oil, without dropping even a single drop of this oil, only then will I understand that you can concentrate, and that you can do the meditation. And only then will I give you Initiation.” He said, “Mind that, if you drop even a single drop of oil on the ground, you should know that a person with an open sword is behind you, and he will cut off your head, so you should be very careful.”

When Sukhdev Muni took that cup of oil and went into the city, King Janak, at many places in the city, had arranged some distractions, such as dancers and other things. This was only to attract Sukhdev Muni’s attention. But Sukhdev Muni had the desire of realizing God, and he wanted to get the Initiation from the perfect Master, and since he knew that if he dropped the oil he would be killed, he was afraid of death also. So his mind didn’t tell him to look at all those things, all those distractions, and he was so concentrated in that cup of oil that even though he went all around the city he didn’t look at any other thing except that cup of oil. When he came back to King Janak having passed that test King Janak asked him, “Tell me, what did you see in the city? Did you like the city?” He said, “Let me tell you that I didn’t see anything in the city. I don’t know what was happening there, because I was afraid that I would be killed if I removed my attention from this cup of oil, so I was fully concentrated on this cup.”

Then King Janak said, “Now I see that you can concentrate in the meditation also. Later on, when you get Initiation, if you will have that much concentration in your meditation,

only then will you become successful." Later, after Sukhdev Muni passed many other tests, and when he got the Initiation, he was so much concentrated in his meditation that he became successful, and he also became a perfect Saint.

So if we also remember that death is hanging over our head, and we are not supposed to look at this or that place, if we remember and we have real yearning for God, then there is no question of our mind taking us away from our Simran. We will be absorbed in the Simran just as the attention of Sukhdev Muni was absorbed in that cup of oil.

Our head is filled with the enjoyments and the distractions of the world, and we always remember them. But if we are afraid of our Master, if we are afraid of our death, and if we remember that our main purpose for coming into this world is to realize God, then it will not be very difficult to take our mind away from the enjoyments and distractions of the world. We can easily put all our concentration and all our attention in the Simran only.

When I was in the army they used to show the movies once a week free of charge. Because of the grace of Almighty I was not given any duty [connected with the movies] and that is why I was not responsible for doing any work there and I didn't have anything to do with them. So when they would show the movies, instead of going to see the movies, I would let someone else go to see the movies and I would take his duty instead of him. When some people asked me, and even the head of the army asked me why I did not go to see the movies, I told them, "The poison will work even if you don't have to pay for the poison, still it will work on you if you use it. And I know that by watching movies the waves of the world come into the mind more, the mind gets more spread in the world, and when I will sit for meditation, instead of doing the work which I am supposed to do in meditation, I would start seeing all the things which are shown [in the movies] and I would think about them. But I am trying to go in the within; I am trying to see that living movie which is going on in my within. That is why I do not want to see these movies."

In my whole life I have seen only my own movie, at Sant Bani Ashram. That was the first time I ever saw [anything] on the screen. Before that, I never saw any movie. The reason for watching that movie was that I was curious to know how they were making the movies,[8] because people bring their cameras and they stand in front of me, so I was curious to know what they were doing with all their work, and I just wanted to see how they were making the movies. That time in Sant Bani Ashram was the first that I saw a movie.

If anyone tried to inspire me to go to the movies, I would inspire him in return to go within and see the inner movie. I would tell him, "If you will go in the within and see the inner movie, then you will not like to see the outer movies."

---

[8] During Sant Ji's first Tour, many Ashram residents were present, when a few short movies, from early in the Tour and from Rajasthan groups, were shown to Sant Ji in the living room of His house one evening after Satsang. He talked with Pappu, Pathi Ji, and others in the room, pointing out various people whom He recognized, and joked with the Rajasthan sevadars, on screen, as if they were there. - THE EDITOR

If you go in the within even a little bit, if you start to fix your attention at the Third Eye – at the Eye Center – even a little bit, then also you can see all those beautiful things, all those happiness-giving things which are in your within. Then you will see how your within is full of beautiful things and the Form of the Master is so beautiful that you cannot find even a fraction of its beauty in any outside forms, in any outside faces.

The inner Form of the Master is so beautiful that it is worth seeing; it cannot be described. So when you start going in your within even a little bit, then you will also experience those flames of love which are burning within you. And when you have that experience, then you will never like to see the outer movies.

As now it is difficult for you to withdraw your attention from the outer movies and the outer things, if you go within and see all those things in your within, then it will become very difficult for you to even think about going to see the movies.

When you go to see the movies you have to spend a lot of strength. If you don't believe me, you can see the earlier pictures of Pappu in which you will see only the sketch of his face, because in those days he used to see many movies, even three shows a day. Now you can see the difference. [much laughter]

QUESTION: When we've looking in front of us and we're repeating the Names, should we concentrate on what we're looking at, or concentrate more in repeating the Names?

SANT JI: You can do both things at the same time.

QUESTION: Is it possible to meditate lying down? [much laughter]

SANT JI: You see, when we are sick and are unable to sit, then we can lie down and we can meditate in that condition. This is only in the case when our body is not working all right. But if we are healthy, and if we can sit and meditate, then we should never even think about lying down and meditating in that way, because this is the trick of the mind, and it shows that the mind wants [you] to become lazy.

Mind may advise you, "What is the harm in lying down and doing the meditation? – because our work is to do the Simran and we can do that even while lying down." But when you start doing that you may do Simran for a little bit of time, and afterwards your mind will bring sleep, and then you will be sleeping. In that way, playing his tricks, your mind would have snatched the time of meditation from you.

I will advise you that you should start doing your meditation as the wrestlers start doing their work when they go into the ring to fight or wrestle with another wrestler. At that time, neither of them is thinking about their defeat. They both have hope, and they both want to become successful. That is why they apply their full force, and with all their concentration they do their work. Success or defeat is something which comes later on, but in the beginning they both have the same enthusiasm, and they both are trying their best to defeat each other. In the same way, when you sit for meditation you should not be discouraged, you should never think that you will not become successful. Like the wrestlers, you should also have hope and you should also be enthusiastic. You should apply your full force in doing your meditation. At our Eye Center, which is our ring where we have to fight with our mind, we should apply our full force, and we should put all our concentration in fighting with him.

Our enemy is our mind, and we should never surrender to him.

Satsangis should never understand themselves as alone, and they should never feel that they are helpless and alone, because they are never alone; they are never helpless. The gracious hand of the perfect Master is on their head.

At the time of Initiation into Naam, the Satguru Power takes His residence within the disciple, and He is always giving us His grace and He is always helping us. But at least we should become the means, and we should become receptive to His grace.

Master does not want that His disciples should always remain the slave of the organs of the senses, and that always the five dacoits may go on plundering him. He does not want that. He always wants that His disciple will dominate all these five dacoits and that he may become successful in controlling them.

1999 June: The Sales Agents of God

Original Date: October 2, 1980

This previously unpublished question and answer talk was given October 2, 1980 at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

QUESTION: I was just reading today in one of the books about meditation, how Kirpal had mentioned many times about correct meditation. I've heard a number of different things about the Eye Focus and other aspects of meditation. Some people say it is between and behind the eyes and during Initiation I thought it was between and behind the eyes. If You could comment on this it would be greatly helpful.

SANT JI: All the Saints, the Masters who have come into this world, They all have given out the same technique. [The dear ones who meditate] at the place where the Masters tell them, only they become successful.

Master Sawan Singh used to say that some people say one hundred and other people say twenty times five. Both things are one and the same. So behind the eyes or in between the two eyes – they both are the same thing.

In your private interview I touched your forehead and I told you that this is the place where you have to look. At least you should have removed your doubt, or you should have got the answer to your question. [Sant Ji chuckles]

The place is just a little bit above the center of the two eyes. You don't have to concentrate or focus your attention on the bone which is between the two eyes. You have to look a little bit above that place.

[At this point Sant Ji borrows someone's notebook and draws a picture of two eyes and marks where the Eye Center is. (See "The Father and His Children," by Alice St. John, in the December 1980 issue, page 13, paragraph 2. It was her notebook.) Everyone laughs.]

It's just like this. It's not very high; a little bit high. Are you satisfied now? [Much laughter.]

Satsangis should not have different opinions about this, because all the Masters say the same thing, that you have to concentrate between and behind your two eyebrows, which is just a little bit above the center of the two eyes.

At the time of Initiation different things are not told to different people. They all are told the same thing. What Master Sawan Singh told at the time of Initiation, Master Kirpal also said the same thing, and what Master Kirpal said, I am saying no different thing than that. Guru Arjan Dev Ji Maharaj said, "The Light is the same, the practices are the same, The Masters only change the bodies."

So always you should try to bring your attention together and you can do that only by doing the Simran, because by doing Simran our mind and soul both get concentrated and when that happens Shabd or the Sound Current pulls the soul up. Or you can even say that when you concentrate or when you bring your attention together your soul climbs on Shabd and goes back to her Real Home. Shabd has the attraction to attract or to pull the soul. Until we do complete Simran and until we concentrate and withdraw our full attention to the Eye Center, no matter if we hear the higher sounds, still that Sound will not pull us up. Concentration means withdrawal of the attention from every cell of the body starting from the feet, and retracing our attention from all over the body we have to bring our attention to the Eye Center. It means that we have to vacate our body.

Shabd is coming from neither the right side nor the left side; the Shabd is coming from above our head. But because we are in the habit of hearing the sounds from the right and left, that is why we say that the Shabd is coming from either the right or left. Since we have become extroverted from many births, we need to close our ears only because right now we are in the habit of hearing sounds from outside. But when you will start concentrating, when you will withdraw completely, then you will not even need to close your ears. Since the Shabd comes from above and in the center of the forehead, there is no question or no purpose for the ears. Kabir Sahib said, "Closing the outer doors, open your inner door."

So because we have become extroverted and we have the habit of hearing sounds from outside that is why we are told or we need to close our ears. Saints tell us how we have to close our outer ears so that we can concentrate and put all our attention at the place where They tell us, and after that we can hear the Shabd. We have to do that [while] withdrawing completely from outside.

Sant Satgurus do not mean to involve us in the meditation and keep us there all our life long without giving us anything. They tell us that if you practice the practices, which we have told you to do, correctly even for ten days, then also you can become successful.

But where are we lacking? We do not love the Master as much as we should love Him and we do not put our whole attention, all our energy, in doing the meditation as we should do. We do not withdraw from the outer movies and television and all the things which distract our attention as much as we should, and we do not withdraw from the attachments of the world as much as we should.

Many times I have said this: that many times when people go back from here they are changed so much that not only their own people but even their neighbors notice that change. And I have received many letters from non-initiates who are the neighbors of the

initiates who have been here in the groups. They say that the dear one is changed. But later on what happens? When you people go and start living again in your environment, in your home, then you start accepting the color or effect of those places and you start forgetting what you have learned here.

There are many dear ones who have come here many times and they always say in their interviews that when they go back from here everything is fine, but later, when they start attending to their responsibilities and when they start living in their environment, then they start accepting the color and the effect of that environment and they lose everything. Before that they were concentrating and were doing their meditation well, but later on they forgot everything and again they felt the need to come to Rajasthan.

All the dear ones who come here, at least for once they get changed when they go back. Even if any non-initiate comes here and spends some time here, he also feels the change when he goes back.

This is my personal experience. I have seen this many times and it is very obvious from the faces of the people also. When they first come here they look different but later on when they meditate here and when they grasp what they have been given here or what they are being given here, then even their faces reflect the changes and when they go back they are completely different than when they came here. This is only because they got the gift of Spirituality while they were here.

We should try to learn a lot from this holy trip because God showered a lot of grace and He gave us this opportunity to come here. What we have to learn from this place is how to discipline ourselves and how to maintain the discipline, not only in our spiritual life but also in our day-to-day lives. Because here there is no city, there is no place where you can go for sight-seeing; there is no place where you can go and feed your mind with the enjoyments of the world. You have come here only for your spiritual upliftment and here you are taught to do all the things on time and here you are taught to be in the discipline and how to maintain the discipline. Here you people go to bed on time. You get up on time and you also come for meditation on time. It means that you are doing everything here on the schedule which we have made and everybody is trying their best to follow that schedule.

If you will learn how to remain in the discipline while you are here, then this will help you very much when you will go back to your homes. When you go back to your home if you have made the habit of doing everything on time, on the schedule, and remaining in the discipline, then you can make a schedule of your day-to-day life in which you can go to bed on time, you can get up and go to your work and meditate on time. If you follow that schedule strictly then not only in your spiritual life but also in your worldly life you can become successful.

If you make your life for once then you will never lose it. Once you develop good habits then there are no chances of losing them.

When I went on the Tour, at many places dear ones told me about good places where people go for sight-seeing. They told me that there were many good parks, many good things which we should go and see. But I told them, “You should know that I have come here only to see the dear ones, so let me do that. I am not interested in doing any other

thing." I told them, "If you obey me, and if you go in your within at least for once, and see how many beautiful things God has kept there, then you will never want to do all these outer things which you even want me to do." It doesn't mean that those who have gone in their within and those who have seen all these beautiful things [inside] do not pay any attention to the outside. No. They also work outside. They do the things to earn their livelihood and they attend to all the responsibilities which they have as a human being in the world. But I mean to say that when you have come for any work you should do only that work and your attention should not be on other works.

When I was going on the world tour, in the month of May it was very hot in India, and in Delhi I saw many Westerners who had come there for sight-seeing. It was so hot there that even many Indians were dying because of that heat wave and at that time when I saw the Westerners wandering here and there, those who had come here for sight-seeing, I felt very [amused] and I even laughed at them. I told Pappu, "Look at them – see how they have left their beautiful country and beautiful [homes] and they are wandering here and there and suffering all this heat." Those people were very dirty. I don't know how many days it had been since they had taken a shower, because it was very obvious from their clothes also. But they were saying that they were tourists and they had come here for sight-seeing.

There is nothing in India which people can see. India does not have that many good roads and good things to attract the people here, because I have seen many places in the world. The only things which are worth seeing in India are the great Saints and the devotees of God, because India is well known for the rishis and munis. It is the country of the great holy people. So the only things which a person can see and benefit from in India are the Saints or the holy people. And those who come here for some other purpose, those who wander here and there on the streets in the tremendous heat and still say they have come here for enjoyment – what type of enjoyment are they getting here?

So meditate as much as possible and do Simran as much as possible. Remain in the discipline. Earn your livelihood by honest means. Make your mind pure because only a pure mind can do the meditation. Always keep your mind quiet because only a quiet mind can inspire you for meditation.

If for once your mind gets defiled by the bad smell of the pleasures then all your life long you will not be able to purify it. So always keep yourself in the refuge of the Satguru because the refuge of the Satguru is the strongest fort. If you will keep yourself in the refuge of the Satguru then He will protect you by every means. Don't understand Satguru only as a human being or the body. He comes here to protect the souls and He has been sent by God to take care of the souls.

It is like some business company which sends its sales agents and they tell us about the good qualities of their product and they tell us about the discounts and everything. They inspire us to buy the product of the company. In the same way, God sends the Saints into this world and through the Saints God tells us what are the benefits and advantages of going back to our Real Home; They tell us where we belong, and why we got separated from God, and what are the practices by which we can go back to God. They tell us all these things only because God has sent Them into this world. They always come into this

world only when God sends Them to bring the souls back. They don't have any other mission in this world except for the mission of taking the souls back from this world.

The mind is such a thing which doesn't take much time to erase all our devotion, all our meditation which we have collected over a great length of time. It is like in the beginning when a child goes to school he is given a slate to write on and he takes a lot of time to write the alphabet and other things on the slate, but when he's told to erase it he doesn't take much time: it takes just a second to erase all that he has written in many hours. So in the same way, when we meditate for a couple of months, or say a couple of years, and collect some devotion, collect some meditation, and when the mind comes – and when we forget that he has come to erase all our devotion – and when we become careless and we obey him – if he inspires us towards the worldly pleasures we follow him, and if he inspires us to go away from the Master we do that. So when such a thing happens – when the mind comes and we are not aware of it, if we do not become careful – when we obey him it does not take much time to erase all our devotion and meditation which we have collected after working very hard for many days.

All the evils are in the mind and if we obey our mind it means that we are obeying the evils. Whenever you feel like sitting for meditation or whenever you think about doing meditation you should understand that this is the time when Satguru is helping us. He is being gracious on us and we should take advantage of it. When you have bad thoughts and when you are inspired to do the worldly things and the worldly pleasures, you should understand that now the mind has come. Right at that time sit for meditation and take your attention into the Light.

But what do we do when our mind inspires us to enjoy the lust?

We do not see that it is going to cause us sadness, but we obey our mind and we enjoy the lust. And because there is no happiness in all these pleasures, after we have enjoyed the lust, we feel sad and we feel sorry for ourselves and then we take a vow that we will not do that again and now we will maintain a chaste life. But after some time again the mind comes and he inspires us to do that and again we are doing the same thing. Swami Ji Maharaj says that always the person says that I will not do that again, but when the mind becomes heavier on him then he doesn't remember what he had decided before and he obeys the mind and he indulges in the lust and all those things once again. So in this way a person spends all his life and gets nowhere he is neither a chaste person nor is he a worldly person.

I don't say that married life is a bad thing. Even in married life you can maintain chastity. Maintaining chastity doesn't mean that you don't have to live in the world like the worldly people do, but the only thing which you have to do is to divert the attention of the mind. So always keep doing your Bhajan and Simran and keep your mind pure. If you will have purity of mind only then can you progress. While you are here you should try to do Simran as much as possible and always surrender to the Satguru.

QUESTION: We often have thought about getting a cow or a goat for milk [at home] and didn't know the problem of male calves. I was wondering how you've been dealing with that here? Because we don't want to slaughter them. What do they do with them here?

SANT JI: Well, generally here we use them for plowing the fields. In your country they use machinery for doing this work, but here we use the animals.

QUESTION: You mean you've reached the point where you use all the male calves?

SANT JI: Here we use them. It doesn't matter how many we have, but we always use them.

QUESTION: And the goats?

SANT JI: We don't have any goats. [much laughter] I can tell you about the cows because I have cows here.

QUESTION: Along this line of animals, my daughter wanted me to ask the Master if her cat can be spayed? To prevent having so many kittens, everybody says that's what you should do. But she doesn't know about the karma.

SANT JI: [Sant Ji laughs very heartily.] This is something which you have to decide.

QUESTION: Could You tell us about when You went to see Master Sawan Singh and He asked You to wait for Your Master to come to You?

SANT JI: I have said a lot about this many times. You should read the magazine.

QUESTION: It is always said that the most beneficial time to meditate is the early hours in the morning. I was wondering if people should avoid getting jobs on night shifts when they'd be working in those hours?

SANT JI: You see that we have to make our schedule according to the conditions in which we are working. It is different for [different] people in the world.

It is like if there are many thorns on the way and if you want to walk on that way, what can you do? You cannot pick up the thorns, but at least you can wear very strong shoes. In the same way, you have to make your own schedule.

One who has to meditate, one who has love for the Master, it doesn't matter in what hours of the day he is working but still he will have some time for the meditation.

And those who don't have to meditate, no matter if they have the early hours free, still they will not get up and they will never meditate.

We need to create love and yearning in our within. If we think that we will meditate only when we don't have any obligations, only when we don't have anything to do, I will tell you that such people never meditate. Even if they don't have anything to do still they will never meditate.

Such people become lazy because when they don't work they become lazy, they do not maintain good health. But those who work hard earning their livelihood by honest means and those who have some time for meditation, they maintain good health and they also progress in their meditation.

QUESTION: In doing Bhajan, if your mind wanders is it all right to do Simran to bring it back?

SANT JI: Always you should sit for Bhajan only when your mind is quiet so that your mind may not bother you. I always remind you to keep your mind quiet. What does that

mean? It means that you have to keep your mind quiet if you want to become successful in meditation. If you will remember this even when you go back to your home, you will get a lot of help.

1999 July: Except Naam There is No Companion

Original Date: December 1, 1978

This "walk-talk" was given December 1, 1978 at Village 77RB, Rajasthan, India.

QUESTION: Sometimes when I travel, or when I go up to Shamaz to do seva, fairly often, instead of sleeping outside or in my truck, or in a hotel, if there are initiates in the area, I would stay with them. And also, often they end up feeding me a meal or two – and I read something by Sawan Singh where He said that if somebody feeds you a meal which you haven't earned, you lose the fruit of three hours of meditation. So I wondered if I'm losing a lot by doing this.

SANT JI: This is true. [Sant Ji laughs.] You can do some work for the person who is giving you food.

QUESTION: Are there karmas involved in eating food from someone else's plate, or if somebody eats food from my plate, or in drinking from their glass... And if so, what are they, and is this an important thing between initiates and between satsangis and non-satsangis?

SANT JI: You see, if a meditator satsangi allows someone else to eat from his plate, he will lose the fruit of his meditation. And if any satsangi is eating food from the plate of a non-satsangi who is not very good in his character and whose outer things are not very good, it will affect his meditation. That's why the meditator satsangi, or one who has perfected himself in meditation, will never allow anybody else to eat from his plate, because he knows that if he will allow someone else to eat from his plate he will lose his meditation.

Regarding this, Master Sawan Singh Ji used to say, "I say that you should never allow anyone else to eat from your plate and you should also never eat from anybody else's plate." Because if you are a satsangi or if you are meditating, you will lose the benefit of your meditation if you give your food to anybody else; and on the other side, if you accept food from other people who are not very good, those who are very worldly, then definitely it will have a bad affect on your meditation. What is the use of eating from others' plates and what is the use of giving food to others?

QUESTION: I have a question: What if you don't finish all that's on your plate and you're with your husband, and he can finish it and you don't want to waste it. Can you just give it to your husband?

SANT JI: [Sant Ji laughs.] It's all right. You can give to anybody you want. [much laughter]

QUESTION: I don't understand this.

SANT JI: You can give to anybody, but everywhere the karmas are involved.

QUESTION: I would like to know if there's a difference if you commit a sin with your mind and if you do it with your heart.

SANT JI: [Sant Ji laughs.] We commit sin only at that time when our heart, mind and our everything tells us what to do.

QUESTION: Master, would You talk about seva done properly and the karma that you have taken on when done improperly?

SANT JI: Service to whom?

QUESTION: To the langar and ashram.

SANT JI: You see, when you are responsible for maintaining the ashram, or if you are responsible for any work in the ashram, it is your duty to take care of or look after the people visiting the ashram properly. If you don't do it properly, in that way whatever difficulties or whatever troubles the visitors will have, you will also get a little portion of that on your own self.

Because when people come from outside to the ashram, most of them, or all of them, are totally dependent on the ashram, and moreover, they don't even know about the ashram property, so it is our duty to look after them and to give them whatever they need.

Because you know that when the people are visiting the ashram, most of them always donate: either they tithe or they give a portion from their earnings to the ashram to take care of it. Master Sawan Singh Ji used to say that in the langar the rich people donate and it is distributed among the rich and the poor people. So when people are donating to the ashram and we are accepting money for the ashram, then it is our duty to serve those visiting the ashram properly.

QUESTION: What should we do if people come and do not want to use the ashram for total meditation and they want to socialize more?

SANT JI: You should love such people and afterward you should lovingly throw them out from the ashram. [much laughter] First, you should lovingly try to explain to him that this place is for the meditation. You should love him so much that after a while, either he will change or he will feel ashamed in accepting that love, because he will realize that he doesn't deserve that and he will leave the ashram by himself.

I have seen that in Baba Bishan Das' ashram many people would come and they would come there only to criticize and backbite. Baba Bishan Das would love them very much and He would tell us to give them a lot of ghee to eat and He would make a few people give them a massage, and Baba Bishan Das loved them so much that they would run away in the middle of the night, without even informing anybody.

QUESTION: Sant Ji, during meditation sometimes I slip into a kind of dream state, and in the dream state there is kind of a huge negative sound that tries to attack me. There is a huge vibration and either the Master rescues me with Simran or I wake up. Can You tell me what this is?

SANT JI: You should not give up your Simran. Because if you will be doing Simran no sound like this will come and bother you. Only the voice or only the Sound of the Master will come. If you will be doing the Simran before that no sound like this of the Negative

Power will come and bother you, because no negative sound can come where the Simran is going on.

QUESTION: Yesterday You were talking about complete devotion to our meditations. Can You talk about how it can be acquired and how we can begin to enjoy meditating? Or is that just by Your grace?

SANT JI: You see, it is the duty of the student to go to the school, and afterward it is the work of the teacher to teach him and make him perfect.

In the same way, it is the duty of the disciple to collect his scattered attention and scattered thoughts and reach the Eye Center, which he can do by himself if he practices regularly. If he will get to the Eye Center after collecting his scattered attention, he will find his Master waiting for him. And when the disciple gets to the Eye Center, Master tells him to catch the Shabd, to catch the Sound Current, and in that way the further progress starts and all of the work is done by Master. So it is the work which the disciple has to do. He has to get to the Eye Center after collecting his scattered thoughts – and he can do that.

QUESTION: Master, You are saying that you have to put the family in one place and the Master in another place. And there is a story in Satsang that a lady abandoned her husband to follow the Master. And the Master told her that if she wanted to progress, she had to go back to her husband and do his will.

SANT JI: Saints don't say that you should leave your children, or that you should leave your wife, or that the wife should leave the husband. You should not understand that I was telling you to leave your family when I said that you had to choose between your family and the Master.

What I meant to say is that you should think about who will be your friend, or who will accompany you after your death. And you know that all the relatives and all the family members, all these relations are because of our body. Because at the time of death not one of our relatives can help us, and except Naam there is no companion. That is why we should make our relation with such a thing which is going to help us at the time of death. It doesn't mean that you have to leave your family and go on working for the Naam. You have to do both things: you have to take care of your family and moreover you have to work for the Naam.

But what is our condition? We say that the daughter is mine, the son is mine, the wife is mine, this material is mine – we say all these things are mine. But never in that way do we say that Master is mine; we never say that Satguru is ours.

Guru Nanak Sahib says, “Everything is your own, but God is someone else’s.”

Day and night we serve our families, and in that we don’t complain. But when we sit for God and when we start doing meditation, we have many complaints, such as, “I have pain in the knees,” “My back is aching,” and like that. [Sant Ji chuckles.] In the couplet written by one Saint it is said, “All day long you go on working for your relatives, for your family, but when the time for meditation comes you feel as if someone has put a heavy stone on your head and you feel that much burden in doing the meditation.”

QUESTION: Ever since I got to know about Sant Ji, the Master, we started to do more bhajans, more songs, than we did when Master Kirpal was around. And I know personally I never memorized any of them because I always had this fear that in memorizing them I'd be singing them in the streets and not doing Simran. I know they have their reason, obviously, to instill more devotion in the initiates, but can it be carried too far when we do too much singing of bhajans on our own and we forget about the Simran?

SANT JI: The mind gets intoxicated by singing bhajans. It is one type of prayer to Master. Whenever Master used to visit our ashram, all the dear ones used to sing the bhajans in the same way the dear ones are singing them [here]. So this is not a new thing which I have told you to do. Thousands of times these bhajans were repeated in front of Master and He used to be very happy.

Guru Nanak Sahib also has written a lot in praise of singing bhajans. He tells us to sing bhajans in the group. He says, "Sit together and sing the bhajans in the group and in that way your mind will get quieter and it will get intoxicated. And in that intoxication which you will receive after singing the bhajans, there is peace which will remove the fire which is burning within you."

QUESTION: Master, during meditation, in order to obtain a better concentration I do my Simran following the rhythm of one of the bhajans we sang the night before. It has been the only way that I am able to concentrate on the Simran. Is that all right?

SANT JI: The only question is concentrating your mind and always keeping your mind in Simran. You can do Simran in any rhythm or in any way you want, but the only thing is that you should be concentrating in Simran, keeping your mind in concentration.

QUESTION: Are all the Sounds heard in the front of the brain, whether to the left or to the right of the Eye Center, from the Master? Are they trustworthy, should we follow them? And is any Sound heard in the Eye Center superior to the sound heard or appearing to come from the ear?

SANT JI: You don't have to follow the source of the Sound, because the Sound is coming from the center and not from the right or left. We hear it from the right side or from the left side because right now we are habituated to hearing the outer sounds from our right and left ears. That's why in the within also we feel that it is coming from the side. But in fact the Sound is coming from the center and you should stay there, concentrating, so that you may realize that the Sound is coming from within. If you will always stay at the Eye Center, doing the Simran, you will see that very easily.

1999 August: The Love of the Very First Day

Original Date: December 1, 1978

This question and answer session was given December 1, 1978, at Village 77RB, Rajasthan, India.

QUESTION: Master, I've noticed that when I sing the Five Words my mind takes to it better and sticks with it. Should I take that as a full-time method of doing Simran? And also, last night I had very much trouble with sleep and it was defeating me, and then I

stood up again to meditate and I was able to succeed and meditate that way. So I was wondering if perhaps I should take that as a full-time method of meditating?

SANT Ji: If your sleep is bothering you very much then you can do that. And when you are standing and doing your meditation, at that time also if sleep is bothering you, you should walk a little bit or wash your face.

Truly speaking, we have the problem of sleep only when we are careless in our meditation. As we are very careful in our worldly work and when doing our worldly work the sleep doesn't bother us, in the same way, if we are careful in doing our meditation, we cannot have the problem of sleep very much.

QUESTION: Master, on one occasion at Sant Bani, You told us the story of Sussi and Poono and the great love which they shared, and You said that unless we had the same type of love for the physical form of the Master we would not be able to see Him in the within. I realize that my love for You feels very strong, very great, but at times I feel as though that love disappears. Does this mean that my love is essentially emotional and superficial, and what can I do about this?

SANT JI: Kabir Sahib says, "Love came, but where did it go?" Then He says that love doesn't come from outside; it is within us. We feel that the love is coming and then it is going, but that is not true. It is only our mind which makes us feel love at one moment, and at another moment he makes us dry from our within. But the love is always within us and it is always residing in our within. Because we don't have any control over our mind, that's why we feel that the love is coming and going. But that which comes one moment and then goes cannot be called love.

Kabir Sahib said, "Love, love, love, everybody talks about love, but nobody realizes what love is. Only he can be called a lover who always remains wet in the love for his Beloved."

In the story of Sussi and Poono, Sussi had so much love for her beloved that even though she was a princess, but still out of love for her beloved she didn't hesitate to go into the desert and walk on the hot sand barefoot [searching for her lost love]. She didn't sacrifice for the lust. It was only for the love that she left everything and went searching for her beloved. It was only [because of her] love that she came out of her comfortable palace.

Looking at her sacrifice and love at that time, it is said that Sun, who was shining very brilliantly, hid himself behind the clouds so that he might reduce some heat from the air. It is written that at that time the sand was so hot that if you would put some grain on it, you could roast the grain without any other source of fire. But because Sussi's love was constant, that's why she was not afraid of the heat. Her mind didn't waver.

Fakir Hasheem Shah has written about her that, even looking at the burning sand of the desert, the mind of Sussi didn't waver, and still she continued searching for her beloved.

Fakir Hasheem Shah has written that Sussi had very soft feet, due to the cosmetic lotions which she used as a princess. She was walking on the burning sand and her feet were as hot as a furnace, and looking at her sacrifice, even Sun went and hid himself behind the clouds. Looking at her patience, Hasheem Shah said, "If one has so much patience and sacrifice for the Beloved, he can definitely achieve Him."

You see, in her love she suffered a lot, but in our love we don't have to suffer. We just have to sit and in that also we become dry.

Kabir Sahib says, "All are the dead bodies [in front of] the mind, but only the Sadhu is like the dead body in front of his Master." Those who understand this have solved their purpose.

Once in Satsang Guru Gobind Singh said, "There are few disciples of the Master, otherwise all are the disciples of the mind." He says that most of the people are the dead bodies [in front of] the mind because whatever their mind tells them to do, they do that. As the dead body does not have any will of its own, and wherever you move that dead body, he will move. In the same way, we all are dead bodies in front of our mind. Wherever our mind wants us to go, we go there. and whatever our mind wants us to do. we do that. There are only a few disciples who are really the disciples of Master and they always do what Master wants them to do; otherwise all are the disciples of mind.

When Guru Gobind Singh said this in the Satsang, one disciple stood up and said, "No, True Lord, I am Your disciple and I am not the disciple of my mind." So Guru Gobind Singh said, "Okay, it's all right, tomorrow you should bring me a piece of cloth from the market, a unique piece of cloth. I want such a piece of cloth which shouldn't be easily available in the market and it should be very valuable and very unique." So the disciple replied, "Okay, Master, I will do that."

After the Satsang when the dear one was going back home, he went to the market and bought a very precious and very good piece of cloth for the Master. When he came back to his home, his wife saw that piece of cloth and she liked it very much. She asked him what that piece of cloth was and why he had bought it. He replied, "Master told me to bring Him a unique piece of cloth, and I am taking this piece of cloth to our Master." He said, "There is no other piece of cloth like this in the market, and that is why I want to give this to my Master."

When his wife heard that there was no other piece like that in the market she felt like taking that, and she said, "Give this piece of cloth to me, and you can tell the Master that either you didn't get the piece of cloth or you are trying and you will get it some other day but give this piece of cloth to me." But he replied, "No, I cannot do that because I have promised my Master that I will bring a piece of cloth for Him."

So his wife said, "If you will not give this piece of cloth to me I will get upset with you and maybe I will leave you. Don't you love me? If you love me you should give this piece of cloth to me and go and tell Master that you will get another one some other day."

Because he was not the real disciple of the Master, and he was the disciple of his mind or of his wife, that's why he left that piece of cloth with his wife and went to the Satsang. His wife also accompanied him, and she was hiding that piece of cloth with her when she came to the Satsang. When they came to Satsang, Guru Gobind Singh asked that disciple, "Come here, Dear One; did you bring that piece of cloth for me?" So the dear one started making excuses, saying, "Master, I searched a long time but I didn't find a very good piece of cloth; there is no good cloth in the market. Maybe someday I will get you a very good piece, but I am Your disciple and I will do whatever You want me to do some day."

When he said that, his wife at once said, "No Master, he is not Your disciple; he is my disciple, because the piece of cloth which he bought for You, he has given that to me. That is why he is not Your disciple; he is mine."

So Guru Gobind Singh said, "Yes, I know that, because he is the disciple of his mind." So only a few are really disciples of the Master; otherwise we all follow our mind. Kabir Sahib said, "Money, wife, wealth, and things like this, wherever they order the man, he follows that, he walks on that path."

Regarding love, Kabir Sahib says that if we maintain the love of the Master, what is the question of our own liberation? We will get liberation; moreover such a person who has maintained his love for the Master can liberate many other souls. In the couplet He says, "If a disciple can maintain the love with the Master just as he had on the very first day, at the time of the meeting with his Master, what is the question of his own liberation'? He can liberate millions of other souls."

Guru Nanak Sahib said that such a lover liberates his own self. Moreover, he liberates all his family, and when he goes in the court of God he gets much respect.

1999 September: The Story of the Cobra

Original Date: December 2, 1978

This question and answer session was given December 2, 1978 at 77RB, Rajasthan, India.

QUESTION: Master, what happens to the disciples who follow the false guru?

SANT JI: There is one story in the Sikh history about Guru Hari Rai. Once Guru Hari Rai was going to some place with some of His disciples, and on the way they saw a big cobra. They saw that that cobra was still alive, but he was suffering very much, because his flesh was being eaten up by many ants who were there.

Looking at the painful condition of that cobra, Guru Hari Rai laughed. The disciples who were accompanying Him wanted to know why Master had laughed, and they wanted to get some information about that cobra. Guru Hari Rai replied, "This is the result of becoming a false Master." He said that because he became a false Master in his previous life, that's why now he has got the body of a cobra, and the disciples who were following him have become ants, and now they are taking revenge on him. But none of them are happy – because he is alive, but still his flesh is being eaten by the ants, and the ants also are not happy because they are eating the flesh of the living cobra.

QUESTION: Is there anything that I can do to help friends of mine who are Kirpal initiates but don't know what to do now, and also friends of mine who never got initiated by Sant Kirpal?

SANT JI: Whatever truth you have seen or you have realized, if they want to know about that truth, you should tell them – only if they want.

QUESTION: Master, to find the internal Master... you have to go through the stars, the moon and the sun?

SANT JI: Yes.

QUESTION: One morning someone told You that when they meditate, their body seems to be tipping to one side, and You said that this isn't really happening and it's just the mind. Now I feel certain that this is happening to my body. And it keeps interrupting my concentration, and I'm wondering what the Master might think is the cause and if there is anything that I'm doing that is wrong or badly done?

SANT JI: You should do Simran. Only because we lack in Simran, that is why we cannot concentrate. The simran which we are doing of the world brings us back into the world, and we feel all the things in the world. We need to forget that simran of the world very much, and that is why Masters have given us Their Simran. That is why we need to do the Simran of Master very much. If we will do that, only then can we gain the concentration, and we will gain so much concentration that we will never lose that concentration.

QUESTION: Master, when I am doing the Simran within, and I see a point of Light and I want to go through, but it's very bright for me, maybe not for someone else, but it's very bright for me, and I feel sad that I can't look at it, because I'm not strong enough to look at it. And then it disappears. Is this also just a lack of Simran, that I don't have enough strength to go through the Light?

SANT JI: Yes.

QUESTION: When doing the Simran, it starts off in your tongue, then it moves down to the throat center, and when it starts rising, after the heart center these things start happening. Is this the right way of doing the Simran?

SANT JI: Yes, this is right.

QUESTION: Master, yesterday we got acquainted with one of the sevadars of the ashram who [said that he had once been] bitten by a cobra. He was telling us that for his treatment a country doctor had signed a mantra for him. Is this advisable?

SANT JI: Mantras don't do any good. [Pappu comments: "He didn't know this story."]

QUESTION: Sant Ji, would You please explain more about this question just asked about doing the Simran and then going into the throat and then into the heart center? I thought the Simran was supposed to be done in the Eye Center. I don't quite follow.

SANT JI: There is a connection between our brain and our heart. When the Simran is happening in our heart, it starts happening with the tongue of thought by itself. And when it is happening with the tongue of thought, at that time it is happening at the Eye Center because this is the place where our mind and our soul are tied [together]. Because our attention is always here at the Eye Center and wherever our attention is, the Simran will come there eventually by itself.

We don't understand this because now we are doing the worldly simran twenty-four hours a day, and the Simran which is going to help us, we do not do that in a big amount. We do the Simran only when we sit for meditation, and we do not do it when we are walking or doing any other thing.

QUESTION: I understand what is meant by the soul and I understand what is meant by the mind, but I'm confused by what is meant by the heart.

SANT JI: The heart is a part of our body. [laughter]

QUESTION: We talked about singing bhajans yesterday. I know some bhajans are charged and I don't know whether all bhajans are charged. Should we just sing ones that we know are charged, like the Hindi ones, or is it all right to sing all the English ones that have been written.

SANT JI: The bhajan which is written by any meditator Mahatma, or perfect Mahatma, only that carries Their charging.

QUESTION: Master, I know that Jesus Christ used to say that you had to enter through the small door because there are many called, but few who enter this door. But He also said that there is a false door and everybody should beware of entering this false door. What does He mean to say?

SANT JI: That is the door of the Negative Power. Negative Power always deludes the souls.

1999 October/November: Those Who Surrender to the Master

Original Date: January 26, 1981

This question and answer session was given January 26, 1981, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

QUESTION: What is meditation for?

SANT JI: [Sant Ji laughs.] For progress.

QUESTION: Is it better not to spend time with an initiate if lust comes up while you're spending time with him?

SANT JI: What do you mean by "spending time with someone" – living with someone, or talking with someone?

QUESTION: No, spending time doing work with someone. There's meditation time spent, but then also work, like a cooking project or something like that.

SANT JI: A satsangi should remain stronger; this is better. We should always absorb good qualities from other people; we should not look at the faults of other people. We should not develop such a habit of accepting the bad habits of others.

QUESTION: I was curious about the second ring that Sant Ji was wearing yesterday.

SANT JI: [Sant Ji laughs.] The fact is that this ring which I am wearing now was blessed by Master Kirpal, and He Himself made me wear this ring on my finger. But at Sant Bani Ashram when I was planting one plant, at that time I lost this ring, and I was very surprised and I was very stunned to lose that ring. I became very sad, and I was very disturbed because my Master had given me that ring and it was very precious to me. But with His grace I found it again.

But on the way back from Australia in the airplane, since we were very tired and fortunately we got some seats on which to sleep. I laid down, because I had become very weak since there was a lot of work to do. That ring was trying to come off again and again because my finger had become weaker. I lost the ring again, and I searched for it

for a long time, but I was not able to find it again. I looked for it everywhere and I was very upset. I was very sad because it was very precious to me. Never in my life had I become so sad. And when Judith saw this she went to Pappu and she asked him to ask me [what was wrong], and when Pappu asked me, I told him that it was nothing, because I didn't want to bother anyone. I thought that if I told them that I had lost the ring, they would bother the other passengers also, which I didn't want. I just kept quiet, but from inside I was very sad, because that ring was very precious to me. And in that sadness, Master asked me, "Why are you becoming so sad? The ring is right under you." And when I put my hand in my pocket I saw that the ring was there. [much laughter]

So when I got that ring back I thought, "Why not make another ring so that I will not lose this one?" I wanted to store that ring [which Master Kirpal gave me]. So that is why I got another ring, which I was wearing [yesterday]. But since I did not get as much happiness by wearing that ring as I get by wearing this ring which was given to me by my Master, I took the other one off and now the same ring which Master gave me is again on my finger.

This ring had the blessing of Master, and this ring was made by Master from His own earnings, and He gave me this ring.

Saints and Mahatmas are All-Conscious; those who are the perfect Satgurus know about everything. We should never think when we are sitting in Their remembrance that They are not aware of us. They are aware of everybody – all those who sit in Their remembrance with love, whether one is an initiate or not – They are fully aware of them and They always look at them.

When I grew old enough to get married my parents inspired me and encouraged me to get married. Because they were bothering me a lot with this marriage thing, that is why I used to tell them, "I don't know what is within me. Maybe there is a ghost or some power which is bothering me, and when I will control that power, when I will control that ghost, only then I will bring another one to control."

I also used to tell them that the one who has to marry me will come to me by himself, hearing which my mother would say, "Dear son, the boys go to get married, the boys go to the girls' place and they marry the girls." I used to tell her, "Mother, I don't know whether I am to marry a man or a boy or a girl. But I am sure that whomever I will marry, he will come to me by himself."

In India this is a tradition, that when a man goes to marry a woman, he brings clothes and some gold ornaments for her. In the same way, when my Master first came to see me, He brought some clothes and this ring for me, and He also maintained that tradition of marriage.

My Gurudev Master Kirpal was All-Conscious, and He knew that some soul was sitting in His remembrance from his childhood. And the desire which I had in my childhood that the one who has to marry me will come to me by himself – He fulfilled that desire. And ever since I met Him and He gave me this ring and those clothes. I understand myself as a married person: I understand that I am married to Him.

When the perfect Master gives Initiation to any soul, in the Form of the Shabd He performs all the wedding rites with the soul just as the wedding rites are performed

outside. Then the soul becomes the bride of the Shabd Master, the Shabd Guru, and after that it becomes the responsibility of the Master, it is up to Him: wherever He wants to take the soul. He takes [her]: in whatever condition He wants to keep the soul, He does that, and it is up to Him when to take her out and when not to. Everything remains in His hands.

So my Husband is my Gurudev Kirpal and He is taking care of me. The Negative Power is trying his best to insult me, but in this Iron Age only Kirpal is saving or protecting the honor of His wife.

In India the husband takes all the responsibility of the wife on himself and he gets every possible thing for the wife, whatever she needs. He respects her in all the ways. And in India this tradition of the maintenance of marriage has always been maintained. In India the union of husband and wife has been considered as the highest one.

The soul who once gets married to Shabd never becomes widowed. As Guru Nanak Sahib says: "The wife of the Lord always remains married; she never becomes a widow." Guru Nanak Sahib says, "Only the Lord is our Husband; the rest are all His wives." Further He says, "In this world there is only one Male; the rest are all His females."

QUESTION: Will Sant Ji tell us the first funny story, about the Tour this summer, that comes into His mind?

SANT JI: [Sant Ji laughs very much, and He laughed throughout Pappu's translation of His answer.] This is the funniest story I remember. When I was sometimes getting up and then sitting down, searching for that ring, and when Pappu came and asked me [what was wrong] – whenever I remember that I laugh. That was very funny.

The reality is that wherever I went I received happiness. I was pleased to go everywhere, and I received a lot of happiness. What can give more happiness than this, the job which I got of distributing the love which I inherited from my Master? I went to give that message of love. There can be nothing else which can give me more happiness.

I said that I don't have any mission of my own in the world and I have not brought any of my own mission. Whatever love I have received from my Master, my Gurudev Master Kirpal, I have come to give you that. Because my Master was an Ocean of Love, and since I was a devotee of love, I got His love in the heritage, and I have come here to give you only that love.

I also said that I am like a blowing horn. You know that a blowing horn cannot produce any sound on its own. It is up to the person who is blowing into it to bring out sound from that. In the same way, I said that I am the blowing horn, and it is all in the hands of Kirpal. However He wants me to sound, He will make me do that. As Guru Nanak Sahib also said: "God is the only Doer, and [in] whatever way He wants His people to work He makes them do that."

Everywhere during the Tour I got a lot of love and I appreciate that love. And that was a miracle of Beloved Kirpal.

Nothing gets done by my doing; everything gets done by God.

Many times I have mentioned that the love which I have received from my Master Kirpal, hardly anyone else would have gotten that much love from Him. Because He always used

to embrace me, He used to make me sit in His lap, and He even used to feed me with His own hands. He used to give me so much love, like one loves a child. And I was not worthy of that love; only He knows why He loved me so much.

Whenever Master would embrace me, the people who would see that would say, "Blessed are the souls whom Master embraces." And after that they would come and rub their bodies against me, saying that I was the most fortunate one.

Guru Ramdas said that by touching the Sadhu one becomes pure, and with His grace one becomes able to see God. When we shake hands with Master it means that we are shaking hands with God. When we embrace the Master it means that we are embracing God. When we are talking with the Master it means that we are talking with God.

When Master used to embrace me and love me as I just mentioned, I never had any desire of seeing any Light or having any experience, and I told Him, "I don't want anything, I don't want any Sach Khand, because I am seeing God Who is six feet tall, Who is moving, and I don't believe in any other God except the Master." I told Him, "I won't meet any other God. Even if God wants to come and see me He should come in Your form, because I understand You as my God and You are the only One who is my God."

Kabir Sahib had also said, "If both the Master and the Lord are standing in front of me, to Whom should I pay homage?" Then He said, "I sacrifice myself on my Master Who made me meet God, and I will definitely pay my homage to Him."

In order to progress on the Path of Spirituality, even the person who has a Master's degree has to behave like a five-year-old child. Just as a five-year-old child does not have any worries – he just sits in the lap of his mother and she is worried about his bathing, his feeding, and he does not have to worry about anything and he is very happy and very peaceful there – in the same way, when we surrender our everything to Master and behave as if we are a five-year-old child in front of the Master, all our worries, all our things become of Master, and then, Dear Ones, all our things are taken care of by Master Himself. Master is not [careless], He is not unjust. All those who surrender everything to Master and have faith in Him, all their works are done by Master.

Machar and Ramdita were two disciples of Baba Jaimal Singh who used to have the darshan of Baba Jaimal Singh every day in their meditation. You know that once in a while the Masters put their disciples to the test. So once in the month of August, which is very hot, it was the season for growing corn and when Machar and Ramdita were going to water their fields of corn, Machar asked Ramdita, "Did you have the darshan of Baba Ji?" He replied, "No, not yet." And then he asked Machar, "Did you get the darshan of Baba Ji?" Machar also replied, "No, I didn't get His darshan."

So they both decided, "Let us sit for meditation and have the darshan of Baba Ji before doing any work. If this corn has to get all dried up, then let it dry, because this is all [the work of] Master." So they both started to meditate without worrying about their crop. And after one more hour they got the darshan and then they started their work.

So those who have faith in the Master and who surrender everything to the Master, they definitely get the darshan of the Master. You should not think that Master is not aware of your devotion or He does not know what you are doing. Whatever minutes or seconds you are spending in His remembrance are all counted, and He keeps a good account of

those moments, that time which you have spent in His remembrance. According to what one has done, He rewards them.

Swami Ji Maharaj has said that no one can postpone the Will of the Master. When we have faith in the Master and when we completely surrender our everything to the Master and do His devotion, then nobody can make any alterations to, nobody can change the Will of the Master for us, not even the Creator who has created this creation. Because Master comes into this world from Sach Khand, and the Creator of this world is in the Brahm which is much below Sach Khand. So all these gods and goddesses also are defeated and they cannot make any change in the Will of the Master if we are surrendering ourselves to Him and are doing His devotion with full faith.

As long as we are worried for our own selves our Master becomes worriless, and when we stop worrying for our own self then He worries for us. It is like when the child is playing and he is happy in playing, his mother is not worried for him. But when the child starts crying and when he cries for help from the mother, she at once leaves all her works and goes there to help the child. When the child surrenders himself to the mother, after that the mother does every possible thing to make the child comfortable. [If the child wets the bed] she even sleeps in the wet part and lets the child sleep in the dry part. If there is any problem, if there is anything wrong, the mother always takes that on her own self and she never wants that any problem should go to her child.

In the same way, when we stop worrying for our own selves, when we surrender ourselves to the Master, then the Master takes care of us and He protects us everywhere. When the disciple surrenders himself to the Master, then Master also cannot do anything but help the disciple. As Guru Nanak Sahib said. "You are my Protector everywhere, then why should I have any fear?" So the Master helps the disciple. And the mahatmas whose eyes are opened, because they see that Master is there to protect them, that is why they always remain aware of the Master, they are always aware of the presence of the Master. But those whose eyes are not opened, they do not see the Master working for them. But the reality is that the Master is always with the disciple, and from behind the veil He always protects the disciple.

"I sacrifice myself on such a Master Who Himself is a liberated One and Who liberates others."

QUESTION: In the bhajan, "Kirpal Guru Aaja, Kirpal Guru Aaja," there is a line about "Nanaki." What does that line refer to?

SANT JI: Out of the family of Guru Nanak, [His sister] Nanaki was the only one to recognize Guru Nanak. She recognized that her brother, "is a Godman, He is a Saint and He is Sat Purush."

Nanaki used to live in a place called Sultanpur, because she was married there, and Nanak spent a lot of time living with her and working in a grocery store. Since Guru Nanak's parents used to bother Him a lot because He was not doing any work, Nanaki said, "I will take Him with me and I will make Him do some job." So that is why Guru Nanak Sahib spent a lot of time with Nanaki; He lived with her.

So when Guru Nanak was working in that grocery store He used to count up to twelve all right, but when it would come to counting to thirteen – in Punjabi the number "thirteen"

is "tera," which also means "yours" – so when He would come to thirteen, He would just go on saying, "Yours, yours." It means that "O Lord, this food is Yours, and even these people who are coming here to take the food – because most of them are poor ones are Yours," and then He would not count more than that and He would just go on giving to the people. So when people saw that, they complained to the owner of that grocery shop. And when he came to ask for the accounts and when the accounts were added up, there was more food than should have been there.

After that Guru Nanak Sahib left that job and went and sat in a graveyard where people came to bother Him. They asked Him who He was. Guru Nanak replied, "If I say that I am a Hindu you will kill me, and I am not a Muslim as you understand." In those days the Mogul Empire was very strong and they were converting people into Muslims by force. So that is why He said, "If I say that I am a Hindu you will kill me, if I say that I am a Muslim, I am not that. I am one idol of five elements, within which some hidden Power is working and I am called Nanak."

From there Guru Nanak Sahib went to Mecca and Baghdad to give the message to the souls; He spent many years there. While He was gone, once when His sister Nanaki was cooking, one chapati became very beautiful, and she thought, "My Brother should eat this chapati." And because she remembered Him with full love, Guru Nanak appeared there and He ate that chapati. You know that when anyone's beloved leaves this world, for him the rest of his life becomes empty and dry. So after Guru Nanak left the body, Guru Angad Sahib said, "With the One whom you love, it is better to die before He leaves. Curse on the moments which you spend without Him."

When my Gurudev Master Kirpal left the body many of you already know how I tore off my clothes and how without wearing any shoes I went into the desert. At that time, in the pain of separation I was saying, "O Lord, You are Nanak, You are Kabir, You just go on changing the body. And just as when Nanaki called for You with love and You appeared, in the same way I am calling for You, and You should appear; You should not forget us."

1999 December: Behind the Veil Master is Helping

Original Date: January 7, 1981

This question and answer session was given January 7, 1981, at Village 77 RB, Rajasthan, India.

QUESTION: Master, will You talk to us about how the disciple develops love for the Master?

SANT JI: By doing more meditation. Master used to say, "If you love me, obey my commandments."

QUESTION: I once read that Master Kirpal said that there are two ways of achieving Spirituality: one, God helps those people who help themselves; two, God helps those people who don't help themselves. I think He was talking about self-surrender. Could Master talk about surrendering?

SANT JI: Since God is residing within everybody, that is why He helps all. He helps everybody, but only the gurumukhs, those who can see Him working, thank Him and are

grateful to Him, because they see and know that He is helping them. No matter how much help or grace God gives to the manmukhs, still they will not appreciate that because they are not seeing Who is helping them.

QUESTION: Master, is there purpose behind pain in meditation besides helping one to withdraw further?

SANT JI: Those who do not meditate regularly but who try to meditate regularly when they come in the company of the other meditators – they also try to change their colors – just as the watermelons change their color in the company of the other watermelons. In the same way, coming in the company of the other satsangis, when those people who have not meditated regularly in their homes try to meditate, then they feel the pain more than other people. You know that if we are not in the habit of doing something, and if you want to do it all at once, then it is natural to have pain. But such type of pain goes away after meditating for a couple of days.

QUESTION: [indecipherable question: Something about "It seems that it's quicker/easier to withdraw in meditation after losing vital fluid . . ."]

SANT JI: [Sant Ji laughs.] It does not become quicker or easier. It is a trick of the mind. I will tell you, and this is the truth, that if you lose vital fluid and, after that if you sit for meditation, if you are sincere to your own self, then you will always feel guilty about it, and you will always think that you have done this bad thing.

Kabir Sahib said, "O Kabir, the doubts of the unchaste person never go." At another place Kabir Sahib said, "The unchaste people have spoiled the name of devotion only for the pleasure of the organs of senses. They have lost the precious gem and have got only a few pebbles." By losing the vital fluid our soul goes down and then she is no longer able to rise above at once. The truth is, as Kabir Sahib said, that where the Naam is manifested, lust never comes there, and where there is lust, the Naam cannot be manifested there. Because lust degrades us and the Naam takes us above.

QUESTION: Master, I think Kirpal said to always follow the Path as it is presented by the living Master. For instance, Master Kirpal made a few changes from Master Baba Sawan Singh, Baba Sawan Singh made changes from Swami Ji, and it seems there could be certain changes taking place through You. Could You comment on this?

SANT JI: All the Saints have the same Path to present. They come from the same place and They take us to the same place, although Their ways of presentation may be different. No matter in which age or time the Saints came into this world, no Saint has altered the Path which is made for meeting God. Master Sawan Singh Ji used to say, "Someone says sixty, and someone says twenty times three, but both things are one and the same."

All the Saints have the same goal, and we can know this only when we meditate. When we meditate and go within, only then we can understand that the theory of all the Saints is the same, and that They all teach that we should get ourselves connected with Naam and we should go above and go in our within.

Master Sawan Singh Ji even used to say, "Those who want to understand the Path in a few words can come to me and I will explain it to them, and those who want long explanations, they should go to Master Kirpal Singh." So I mean to say, as Guru Gobind

Singh said, that all the Saints are of the same nature, but Their ways of presentation or Their ways of saying things are different; They all have Their own ways.

As long as we are in the limits of the mind and intellect, we may say, "That Master said this thing, and this Master is saying this [other] thing; He told us to do this, and [You are] telling us to do something else." We say all these things only as long as we are in the limits of the mind and intellect. But when we meditate and cross that limit and go in the within and meet that Master in our within, only then we can say for sure that the teachings of all the Masters are the same and there is no difference between them.

The reality is that we all are thieves of meditation. We do not put a lot of emphasis, or as much emphasis as we should, on meditation. Instead, we put a lot of emphasis on reading and comparing things of the Masters. But the Masters always say that you should put a lot of emphasis on doing the meditation, because by doing meditation, when you will go in your within, everything will be in front of you like an open book, and then you will be able to know what is what.

QUESTION: I have a problem sitting for meditation. I know that the way You teach is to have a straight spine and sit up, and lots of times I have a tendency, my head starts to fall forward and then during meditation I say, Well, I'm supposed to keep still, but then I want to move my head and straighten my spine just to make that move. Would it be better to leave my head down here or to straighten my spine?

SANT JI: You should try to forget your body completely when you sit for meditation. Then you will not have this problem; then you will not even remain aware of whether your spine is straight or not. You should try to forget your body completely. As long as we are aware of our body and we pay attention to the body, we remember [it] and we feel this problem.

QUESTION: Can You tell us some specific things we can do to make Your job easier, besides meditating more? Are there other things we can do?

SANT JI: The main thing is meditation. [Sant Ji laughs.] Satsangis should not become the thieves of meditation. They should definitely meditate, and if we are doing our job of meditation, then it means that we are making things easier for our Master. We should always keep our mind pure, because those who are pure in their mind can meditate.

QUESTION: Is the time coming soon when we will no longer be able to come to India?

SANT JI: [Sant Ji laughs.] We should not worry about such things. We should have the yearning to come. Our Satguru, Gurudev Master Kirpal, used to say: "It is the law of nature that there is food for the hungry and water for the thirsty." So if you have the real desire and if you are yearning to come here, if you have the love and affection to come here, then I am telling you this: that there is no power in this world which can keep you away from me.

QUESTION: In a marriage situation, if at one time one partner has unchaste thoughts and wants to indulge in lust, how can a person avoid that if in avoiding that it becomes a tense situation? Should a person just avoid lust altogether, regardless of the attitude between the two people?

SANT JI: [Sant Ji laughs.] Well, both the partners should agree on any one thing. They should have harmony between them because both of them are travelers of the same Path, and that is why they should always agree on the same thing.

QUESTION: What if one won't agree?

SANT JI: [Much laughter, including Sant Ji.] I think that the person who does not agree should have patience.

QUESTION: When we talk a lot with people, we lose, but when we talk about the Master and our experiences with Him, do we still lose?

SANT JI: You should talk only as much as is required. You know that if we talk too much, more than our limit, more than our capacity, then it definitely affects us and we lose a lot.

QUESTION: Does it help us in [indecipherable] Master, and also the spiritual Path in general, to always be in service to other people in our daily life and in our occupations. You were in the military service, Kirpal was in the military service – Baba Sawan Singh, Baba Jaimal Singh . . . Can Master talk about this?

SANT JI: Until we get the perfect Master and get initiated by Him, no matter what we do – all the sevas and working for other people – no doubt we will definitely get their fruit, but it is not more than a good deed. Even if you are doing it selflessly, still it is not counted anywhere as a means of liberation; it is only a good deed. But when we get initiated by a perfect Master, then I would say that the meditation on the Naam given to us by the Master is the best of all the sevas.

QUESTION: In line with what you were just talking about: supposing you are married to someone who is not initiated [indecipherable]

SANT JI: It is very important to have harmony and peace in the family life, because we can meditate only if our family life is harmonious.

QUESTION: [indecipherable question]

SANT JI: All the satsangis are in contact with the Light and Sound, and they are getting the benefit, and their devotion is counted in the court of the Lord. Sometimes when our mind is still and our attention is not very much spread into this world, we can easily see and experience that contact, that benefit of the contact with the Light and Sound. But most of the time, when our attention is not well concentrated, then we cannot see that. But there is no room for doubt in this fact: that all the satsangis, those who have been given Initiation by a perfect Master, are getting the benefit of the contact with Light and Sound, the Shabd Naam.

Whatever the practices you are doing, whether more or less, they are all counted in your devotion, and whatever efforts you are making to earn the wealth of Spirituality – like your efforts in coming to the Satsang, your efforts in going to see the Master – all these are counted in your devotion.

Kabir Sahib said that those who are dyed in the color of the Master cannot be affected by any other color. Day by day they will go on progressing until they reach their goal.

A satsangi should always have faith in the Master and he should never understand that he is not connected with the Master. Master is always with him and Master is always watching over him. Not even for one moment does the Master leave him. So that is why a satsangi should never think that he is not with the Master or Master is not with him. He is always getting the contact, he is always connected with the Master, no matter if he is not seeing Him, because we cannot see the Master working for us until we have complete faith, love and devotion for Him. But from behind the veil Master is taking care of our every single thing and He is helping us. We cannot see Him until we have complete love, faith and devotion. But this does not mean that He is not with us: He is always with us. The only thing which we need to do is to abstain from the mind and the tricks of the mind. Like a competent lawyer, mind always tries to misguide us, and he always tries to take us away from the Master. We should not follow him. This is the only thing we need to do. Otherwise, all other things are done by the Master.

Once I went to Punjab and there I went to see one Udasi sadhu. Udasi sadhus are those sadhus who have long hair, and in the month of December or January, when it is very cold, they stand in the cold water, and some sadhus would let one hundred pitchers of water fall on their head, very cold water, some would let two hundred [pitchers fall on their head], and like that. This is the practice which they do.

So there was one sadhu who used to do that and he was very well known in that area, and when I went to visit that village, I thought of going and paying a visit to him, because I thought that even though he has not been initiated, but still he is doing a lot of devotion, he is doing a lot of practices and things like that in the name of God, so let me go and see him. So when I went to see him, at that time he was sitting on one bed surrounded by his disciples and he was talking to them, and when he saw me coming, he told his disciples, "Do you see that man coming? Behind him there is another man with a white beard and a white turban and He is some great Power." So when I came near him he at once got up from his bed and he offered me his bed. I said, "No, it is not good for me to sit on your bed, because you are a mahatma and I am just a poor farmer. It is not a good thing for me to take your bed or take your seat." But he said, "No, you are not just a farmer, because I have seen one very big Power, one very great Power, coming with you, and He is still with you and that is why I am offering you this bed." But I said, "No, there is no Power, I am just a poor farmer, and it is not good for me, because you have so many followers here and you yourself are a great mahatma, so you should please sit on this bed and let me sit with your disciples." But he didn't let me do that, and then at the end he told one of his disciples to go and get a chair for me, and he made me sit on that.

So I mean to say that Master was present with me at that time also. And because that mahatma – even though he was not perfect or he didn't have Initiation into the Shabd Naam – but still he was doing some practices, and because of that he got some insight and he could see my Master accompanying me.

So I mean to say that there is not even one moment when the disciple is not accompanied by his Master. Master always accompanies the disciple. Since we are blind and we do not have enough faith in and complete love for the Master, that is why we are not able to feel His presence. But those who have the sight and those who have love and faith for the Master, they know how Master is accompanying them.

QUESTION: Oftentimes in my life I will come to a point of having to make some sort of a decision regarding one thing or another – sometimes small things, and sometimes not so small. And I'll hear this voice and it will say, "Don't do that…" or "You should do this…" or whatever. And I feel very strongly that at least half those times it's my mind having fun, playing games with me, and not really the Master. The other half of the time I think it really is the Master's guidance coming through. I say Simran and I still can't clearly figure out when it's truly Master speaking to me and when it's not.

Is there some way that we can tell, before actually living with the Master's Radiant Form inside, when the Master Power is truly speaking to us and when our mind is playing games with us?

SANT JI: [Sant Ji laughs.] There is no other way to find out about this – whether it is the Master or it is the mind [speaking]. Doing more meditation and coming in contact with the Radiant Form of the Master is the only way of finding out what Master really wants.

It is not difficult; we have made it difficult. Because we do not do it that is why it seems difficult.

[Parshad is passed out and Sant Ji says, "It's like a Christmas present for you." Much laughter.]

QUESTION: Pappu, could you ask the Master if it's true that we should always eat all of the parshad that we get as soon as we get it?

SANT JI: Well, it depends on you. [much laughter.] Well, while you are here your family members also might expect you to bring some parshad, so you should save some for them.

2000

2000 January: He Made Me Like a Beautiful Boat

Original Date: January 11, 1981

This question and answer session was given January 11, 1981, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

SANT JI: I would like to apologize for coming five minutes late. [There is laughter, including Sant Ji.] Some people had come, so I was seeing them. Now, if anybody wants to ask any question –

QUESTION: Is it true, Master, that You may have to move the Ashram?

SANT JI: [Sant Ji laughs] Yes, we are moving to the place where I meditated for many years, in Village 16 PS, where Master told me to meditate. It is that place where Master Kirpal showered His inner grace on me and my soul mingled in His. That is why I have very much attachment with that place.

In the separation of Master Kirpal I came to this place, but I already had that [other] place, and Russell Perkins and some others have seen it. It is a very good place there and a part of it is already built. I hope that when the dear ones will get the opportunity to come there, they will like that place for meditation. It is not very far from here: it is only twenty miles away from here. It is a very quiet place, much quieter than this. [There is more laughter.] That place has Almighty Master Kirpal's presence. I hope that you will be pleased to visit that place and will meditate there wholeheartedly.

QUESTION: Will you be building a new Ashram or will you move this Ashram over there? [There is much laughter, including Sant Ji.]

SANT JI: When I came here I didn't bring everything from there here. In the same way, I don't think I will be able to carry everything from here to there. This will remain here.

Almighty Master Kirpal used to say that when God was distributing food and water to everybody and the turn of the Saints came, after giving Them food He blew [on] Their hand, and in that way Their food was spread all over the world. And then He told them to go from one place to another to get the food which God had written in Their fate. So that is why even though this Ashram will remain here and that Ashram is already there, but still for that reason I have to go from one place to another. There are some souls waiting, and for the benefit of those souls I have to go there.

Once the people of one village served Guru Nanak, and being pleased with their service, Guru Nanak Sahib gave them a blessing, which in a way looked like a curse. He said, "May you be ruined and become wanderers." Later, when He went to another village, those people criticized Him and threw stones at Him. So Guru Nanak Sahib said, " I am very pleased with your service, also, and I give you this blessing, that you may always remain here happily."

Mardana and the other people who were accompanying Guru Nanak Sahib were surprised to see how the Master was blessing those people who had criticized Him, who had thrown stones at Him, and how He was cursing those who had served Him. So they asked

Him and He replied, "You don't know the secret behind this. The people who served me and loved me, I blessed them, saying, 'May you become wanderers' – if they become wanderers they will go to many different villages. One person will be able to improve one whole village. It is possible that if he tells them about going in the company of the Masters and doing seva, and all these good things, they may change and it may improve the whole area. And the people who criticized me or threw stones at me, they are so bad that if they would go to other villages they would teach people to criticize the Saints and to oppose the Saints and like that. So that is why it is better for them to stay here. In the same way, if a good person goes from one place to another, he will always go on spreading his goodness and he will make other people good also."

Before I came here, this area of Rajasthan was well known for its robbery; there were many thieves here and always there would be one or another murder in this area. After I came here the police inspector from the nearby police station came to see me. He said, "After hearing you talk, I hope that, because you have come here, a day will come when we will have to pack up from this area. People will come to you and you will give them good advice, and if they will follow you, we will not be needed here."

With God's grace that has happened. After some time, when the people of this area started improving their lives after coming to the Satsang, they stopped stealing things from other people's houses, they stopped robbery and things like that. So there was no need of the police station nearby. And then the same police officer came and told me that they were leaving because they were no longer needed here. So whenever a good person goes to any place he always spreads his goodness and he always changes people.

Since these people used to eat meat and drink wine and then fight with each other, that is why they were very poor. But ever since they became satsangis and started earning their livelihood by honest means and stopped drinking wine and eating meat and fighting with each other, now they are financially very strong, and that is why people of this area are now praised.

Since the border is very close it is not allowed to have a gathering or anything like what we are doing here. If anyone wants to get his daughter or son married and he plans to invite people for that, he has to inform the nearby [police] post, so that they will know why the gathering is here. But because the people know that everyone who comes here is here only for meditation and those who come here improve their life, that is why we don't have to inform anyone.

You know how many people gather here, and many people routinely come and go from here. Many Indians and foreigners come, but we don't have to ask anybody's permission and the officers do not bother us, because they saw that those who come here to the Ashram always come only for meditation or for good advice, and they are not bad people. That is why I always put a lot of emphasis on the importance of maintaining the discipline. I always say that you should not go onto any other person's land, always remain on your own land, because this is a border area.

All the nearby villages love the Ashram here, since they all come here. And all those who come to the Ashram are also appreciated by them, and they are always ready to welcome them at any hour of the day. But ever since they learned that I was moving the Ashram, they are also very sad; they say that I should not leave this place. So when they say that, I

recite a couplet to them in which a peacock tells a cuckoo bird, “I think that either your country is very beautiful, or you have some friend there, that is why you do not remain at one place and you always go from one place to another.” The cuckoo bird replies, “Neither is my country beautiful, nor do I have a friendship with someone which takes me there, I have to go from one place to another only to eat the food which God has spread for me.”

Once Mardana was eating some corn and while he was eating Guru Nanak said, “Mardana, you will not be able to eat that corn.” Mardana said, “Well, it is already in my hand and I am going to put it in my mouth, how is that possible?” Guru Nanak said, “Well, we will see if you can eat that.”

Guru Nanak told him that there was a white hen in the city of Lahore and that hen was going to eat that piece of corn. So when Mardana tried to eat that particular piece of corn, it didn’t go into his stomach. [As he was about to eat it he coughed and so] instead it went in his nose and it got stuck there. Mardana tried his best to get it out, but it would not come out.

When they reached Lahore they saw one white hen coming towards them, and then Guru Nanak said, “Mardana, do you see that white hen? She is going to eat that piece of corn.” Mardana replied, “Master, how is that possible? It is stuck in my nose. I have tried my best, but it will not come out.” But Guru Nanak said, “You will see.” As soon as that hen came near, Mardana sneezed and that piece of corn came out and that white hen took it and went away. So then Guru Nanak Sahib said, “Our rope is in the hand of God Almighty, and wherever He will lead us, we will have to go there. We cannot make any excuses. Wherever He will make us eat, we will have to eat.”

Many people have offered to make an Ashram in the town. And they say, “You should make the Ashram in the town or in the city where we can reach it easily, no matter if it’s thousands of miles away from our home.” But I tell them, “No, I don’t want to make an Ashram in any town,” because from the very beginning I have liked the villages and I have always wanted to live in the secluded places. I always want to live in the villages, because I enjoy being there.

If the Ashram is made in a city or in a town, and if you people come there, you won’t be able to meditate. Because going to the town you will meditate for some time, and then your mind will tell you to go and watch a movie. If you don’t go to watch the movie, he will tell you to go out for sight-seeing and like that, and then you will not be able to do your Bhajan and Simran. But here, because it is a secluded place and it is far from any town or city, you don’t have any place to turn to. If your mind is bothering you, it is just your mind, and you will not be able to take your body out of this place. [Sant Ji and group laugh.] Since you don’t have any other place to go, then what will you do? Just Bhajan and Simran. That is why I want all those who come here to meditate as much as possible, so that you may know what is the real benefit of living in a secluded place like this.

In the army I was a first-class signaler. In India in those days those who had passed the examination at Poona were called first-class signalers. So I had very good knowledge about that. I mean to say that you should not understand that I don’t have any idea of scientific inventions or that I don’t have any idea how these modern conveniences are

good for humankind. I know that they are useful. But I mean to say that when I was in the army they used to show us movies free of charge, but I was not interested in watching the movies. Instead I would go and be on duty in somebody else's place and I would tell him to go and see the movie. When the commander asked me why I was not watching the movies, I would tell him, "Because I don't want to make this world my own." I don't say that the world is bad; the world is good, but I don't want to make it my own. And all these modern conveniences and all these things, they make man extroverted and I am trying to become introverted. So that is why I never went to see any movie. The first time I saw a movie was my own movie, which I saw at Sant Bani Ashram. [much laughter]

I mean to say that your inner path is full of all these beautiful things, and if you go in your within even a little bit and see even a little glimpse of what is within, then you will not go to see any outer movie. What to talk about going to see any movie, you would not even go to the movie-house to use its toilet, because the inner path is so beautiful. [Sant Ji chuckles.]

Even though I did not have the Initiation into Shabd Naam when I was in the army, still I was not very much in the world, in the outer world. Whenever I would close my eyes and look in the within, I would see many beautiful things over there, but I didn't know where to go and where not to go. I knew this: that the within is full of all these fantastic things, but the key to it is with the Satguru, and unless I meet some perfect Satguru I will not be able to know where to go and where not to go.

Once when I was sitting on the bank of the River Beas, I saw people getting into boats and going across, and those boats were very beautifully made. At the same time I saw very ordinary wooden boats, which poor people used to go across. I thought, "They both are made of wood, but still they are very much different." Then I realized from within that it was because the wood did not have the good fortune of going to a good carpenter, that is why this ordinary boat is not very good for going across. But when wood goes into the hands of a good carpenter, first he cleans it up and he gives it a very hard time, because he has to cut it and do many sorts of things to it. But later on when he has made it into a boat, now it looks very beautiful, and this boat easily goes across the river, and moreover, those who are sitting in it, they also get across.

At that time I was comparing all these outer things with my own condition. I was thinking that right now I am like that wooden boat which is not well-made, and that is why it is not able to go across safely and cannot take other people across either. But if I will get someone who can teach me, if I get a "carpenter" who can make me like that beautiful boat, I will be able to get liberation from this world, and moreover those who will come to me, they will also get the liberation. I always used to sing that there should be some Master, there should be someone who would teach me how to become a liberated one and [to] liberate others.

The first "carpenter," the first builder, who started making this boat, was Baba Bishan Das. He gave me many punishments: He was very strict with me. You know that when a carpenter or anyone who is working on something is very strict and working very hard, then no doubt that thing has to suffer pain. But if it suffers pain, then eventually it becomes a very beautiful thing.

In the same way, the first carpenter I got was Baba Bishan Das. And later on when I met Master Kirpal, my second maker, He was very loving and kind to me, and He put me together, He painted me and made me like a beautiful boat. Now I can say that there is peace in the within. I myself am liberated and those who are coming in my company will also get liberation.

The first job of the satsangi is to obey the commandments of the Master, and then to have faith in the Master and to love the Master. Never should he think that his Master is just a human being. He has come in the human form and He is living among the human beings only to explain to us, only to teach us, but in fact He is above the human beings.

He comes in the human form like a father whose son has been stolen by gypsies: when the father learns that his son is with those gypsies and has already become like one of those gypsies, he goes there to rescue him. But if he goes in his original form his son will not recognize him and his son will not listen to him. So he also disguises himself as a gypsy and he goes and starts living with those gypsies. First, he tells his son, "You do not belong here, this is not your home. Your home is Sach Khand which is the land of peace," and like that. But in the beginning the son is not ready to listen to him. He thinks that all that the man – whom he does not know is his father – is saying is all useless. But later on, after he [spends time] in his company, a day comes when he starts believing in him and then he surrenders himself to him and says, "Well, whatever you say, I want to see that. You take me. I am surrendering myself to you." So when that son surrenders himself to the father, then the father is already there, ready to take him to Sach Khand, and when he takes him there and makes him sit in his place, in his home, he tells him, "You are my dear son. You were lost and you went and lived with the gypsies and became one of them, but you were not really a gypsy." Then the son believes and he gets the yearning to come back to his real home, and finally he comes back.

So that is why unless we go in our within we cannot have that real yearning to go back to our real home, Sach Khand. Once we go in the within and see the position of our Master, our Father, there – once we know which great powers bow down to our Master and what our Master really is and what our home really looks like – only then we can have the real yearning and longing to go back to our Home.

Up until now all those who have reached the Court of the Master have not come back disappointed. All those who have reached there have always got the grace of the Master. Those who have left the company of their mind, and those who have reached the feet of the Master, they became of Master and they always came back happy. When Bulleh Shah went in the within and saw that his Master and God were one and the same thing, he came back and said, "God came in the form of man and He hid Himself from us."

Guru Nanak Sahib also said, "Don't understand Satguru as the human being. Looking at the body of my Satguru, I will never be satisfied."

Once when Master Kirpal came to my home, I sang this bhajan to Him: "God has come in the form of a man."[9]

---

[9] See "Banda Banke Aaya*," Songs of the Masters*, p. 34.

Hazrat Bahu has written about His love for the Master, about having so much yearning for having the darshan of the Master. He says, "I wish that every single cell of my body might turn into an eye, so that I may close one eye and open another to have the darshan of the Master. After looking at my Master with all these eyes, still I won't be satisfied. Then also I will find some further way to have His darshan, because for me His darshan is worth more than many pilgrimages."

He who is suffering in the separation of Kirpal always has tears in his eyes, and he cannot speak, the words do not come out from his mouth because he is separated from Kirpal. We should also create the yearning for the Master and we should also meditate. We should never understand that meditation is a burden or something which we should not do. We should definitely meditate. We should never obey our mind. If your mind tells you that you are sick, or "There's plenty of time; meditate tomorrow," don't obey him, because tomorrow he will also be there and he will not let you meditate.

Kabir Sahib said, "What you are supposed to do tomorrow, do it today. Whatever you are supposed to do today, do it right now." Because if you will go on postponing your work, then who knows when Kal will come and take you away. Kabir also said that you should never leave the Path of the Master. Whenever you see that the Master is coming, you should always go to see Him, because as soon as you see Him you become pure, and if you remain in His company you start meditating on Naam.

Before doing anything you should have both Master and your mind standing opposite each other, and you should think about what your Master would say if you will do this thing that your mind is telling you to do. You will find that if it is a bad thing, then definitely your Master will tell you. "No, don't do this, because your every single thought is counted; you will have to pay for it, if it is bad." But at the same time your mind will say, "No, nobody's going to ask you. You should do this thing even if it is very bad," and he will give you many excuses and will inspire you to do that bad thing.

If you are following your mind it means that you are not the disciple of your Master. But if you are obeying your Master it means that you have won [control over] your mind. From this world nothing will go with us, neither our wealth, nor our power, nor our intellect. If there is anything which will go with us from this world, that is our Satguru and His Naam. So why not love that thing which is going to help us, which is going to protect us? We should love that thing more than anything else.

Master Sawan Singh Ji used to say that if you cannot meditate more, then at least maintain your love with the Master. What will happen by maintaining your love with the Master? Wherever your attention, wherever your love or attachment will be, you will go there. It means that at the end you will definitely go to the Master.

Saints and Mahatmas come with a lot of love. They are the image of love and They know only to give love.

Many times I have said. "The love which my beloved Master gave me is beyond any description."

2000 February: Only When Our Mind is Quiet

Original Date: November 28, 1978

This question and answer session was given November 28, 1978, in Village 77 RB, Rajasthan, India.

QUESTION: When I am doing meditation and I start to feel concentrated, I start to feel that my body is starting to move. What should I do in those moments?

SANT JI: You should not give any attention to your body when sitting for meditation. This is also a trick of the mind. The mind makes you feel that your body is moving around, or that you are falling forwards, or that you are falling backwards, but in fact it is not happening like that. That is why it is said that you should forget your body completely when you sit for meditation. Since I am looking at everybody when you are sitting here, I saw that you were not moving. You should be doing constant Simran, and you shouldn't even be aware that you are doing Simran. I told you yesterday how we have to perfect our Simran: the Simran should go on happening within us just as the worldly thoughts come within us, without making any efforts.

QUESTION: It seems that I get more experience with the Sound when I'm walking around during the day, not doing Bhajan or sitting for Simran. I get more experience, it seems, that way than when I actually sit for Bhajan and I can't understand this.

SANT JI: We have the experiences only when our mind is quiet. It is not true that our mind is not quiet when we are not sitting for meditation. Sometimes when we are walking around and doing some Simran, at that time our mind is not having many worldly thoughts, so we have experiences at that time. And sometimes it happens that when we sit for meditation, we do not stop our mind from thinking the thoughts of the world. That is why we do not have any experiences.

When Guru Arjan Dev was imprisoned in Lahore, His disciples, who were living in Amritsar, were longing very much to have His darshan. Bhai Gurdas, who was one of His very advanced disciples, told the other disciples, "You should sing bhajans in the sweet remembrance of the Master and you should walk around the house of Guru Arjan Dev at the same time that He used to give His physical darshan and He will give you His darshan there." So the dear ones used to do that. Since they were remembering the Master, they used to have His darshan at that time, even though Guru Arjan Dev was very far away from them. Now also people believe that if they will walk around that place they will have the darshan of the Master. It has become a sort of a rite and ritual, and even now the Sikh people still do that.

There was a woman initiate of Baba Sawan Singh who once went to that place [in Amritsar]. That lady also started walking around the house to have the darshan of the Master. At that time she was remembering her Master Sawan Singh very much. She prayed to Master Sawan Singh, "O Master, the other people do not know that Guru Arjan Dev is still in the physical world in the form of Sawan Singh, but I know that the same Power is working in the body of my Master Sawan Singh." And then she requested, "Master, when You were in the body of Guru Arjan Dev You used to come to this place and give darshan to Your disciples. So can't You come now also and give darshan to me?"

Because she was having very much faith in the Master and doing remembrance of the Master at that time, Baba Sawan Singh appeared there and gave her parshad and gave her His darshan.

When she had the darshan and parshad of Baba Sawan Singh she at once thought of her family: "Let me go and call them so that they may also have the darshan and parshad from the Master." So she went to her house and she brought her husband and her children, but when she came there she didn't find Baba Sawan Singh there.

She felt very humiliated so she went to the Dera of Baba Sawan Singh, complaining that He didn't give parshad to her family and asking why He had given parshad only to her. Baba Sawan Singh laughed and said, "That was because you had faith in me, and as long as you had faith in me and as long as you were remembering me I was there to give you parshad. But when your attention went to your family, I was no longer there. As long as your attention was with me, I was with you, and as soon as your attention went to your family I came back to my home."

You see, when that lady had the experience of Baba Sawan Singh and got parshad from Him, at that time she was not doing meditation, she was walking around the place. She had that very high experience only because at that time her mind was quiet and she was doing the remembrance of Master. So that is why we have the experiences only when our mind is quiet. It doesn't matter whether we are sitting for meditation at that time or walking around or doing Simran.

QUESTION: I would like to know if we can go to sleep after doing meditation or not.

SANT JI: No, you should not sleep after meditation. You should try to remain awake. If you are doing meditation in the night time, as many people do, and you see that there is a long night ahead, then you can sleep after meditation – but not in the morning.

QUESTION: Sometimes in meditation, when my attention leaves the focus point, there is Light, but when I come back to the Center it is gone.

SANT JI: This is a thing which is often explained in Satsang: the Light never comes and goes from our within. It is always there. It is only your mind which makes you feel that now you are seeing Light and now you are not seeing Light. It is just like when the sun, shining on water, reflects onto some other place: if the water is still we will see the reflection stay still on the wall or some other place, but if the water is moving it will seem that the sun is moving; but in fact the sun is not moving, it is just the water. In the same way, when you feel that the Light has gone, it is not the Light which has gone. It is only your mind and attention which have gone.

QUESTION: Master, sometimes I feel that it is not that I am having thoughts: it is just like moving pictures running through my mind and I cannot control them.

SANT JI: We are sitting for meditation only to control such things. Our within is full of many such things. But the satsangis are instructed that they should not get attached to anything which they are feeling or they are seeing within, except for the Real Thing which they have been told about, because they have to go much beyond this.

QUESTION: When I am singing bhajans I am doing Simran. Is that all right?

SANT JI: It's all right. [Sant Ji laughs.]

QUESTION: Master, one time when I was doing Bhajan, the Sound came so strong that I got scared and I started running, because I thought that the earth was moving.

SANT JI: Whenever we have any experience like this we should never become scared. We may feel that the Sound is sounding all over, but only the satsangi who is having that experience can hear that and nobody else knows about that Sound.

2000 February: Go On Doing It

Original Date: August 11, 1974

Sant Kirpal Singh Ji

This is a heart-to-heart talk given by Master Kirpal Singh at Sawan Ashram, August 11, 1974, just ten days before His physical departure.

QUESTION: Sometimes we meet disciples of other so-called masters. How much should we say, it anything? They say they have been initiated into the Light and Sound. Should we question that? Especially if it is another guru that we know is not true. Or should we just hand them some literature of Master's and say nothing?

MASTER: If anybody comes to you who is already initiated elsewhere, he has come for some information. Tell him what he wants. Don't say, "Your master is false." Give him the criterion of a Master; what is expected from a Master. Let him judge for himself. Try to tell him how you may judge him outwardly.

QUESTION: Beloved, she has asked this question for the simple reason that two of them here have met a disciple of another master who claims that Baba Sawan gave him commission to go to the south of India. And that he can give Light and Sound Principle. Is that so?

MASTER: I don't know.

QUESTION: The name --, Bombay.

MASTER: Master authorized him to go, told him, "All right, you are going to give Satsang, to talk about Spirituality." Now, "I tell you how to meditate." Even group leaders give others a sitting and they see some light. Will all group leaders become Masters? [laughter] . . . Why are you concerned? Those who are satisfied, let them go on. The Sound and Light contacts are not the only criterion. There are some others: protection, help.

QUESTION: It is one thing to say and another thing to do it.

MASTER: If you have doubt yourself about your own Master, it's all right. If not, go on with it. Here in India I have seen two men dying (so-called Masters). They asked Him forgiveness for their sins. In the West too. When you are put on the way, don't judge others. Do and see. When I met my Master, my elder brother was not initiated and I wrote to him, "I met with a Master that is moving on earth in all humility of Guru Nanak, but wait." ... If you waver yourself, you spoil the name of Satsang. Why not do it and see? If somebody is satisfied with his own way... all right. It is God who gives; it is God. As I told you the other day, when men were initiated years ago they were asked to keep silence, not to talk on the subject for two years. Go on doing it. Go on doing it. Go on

doing it... We are not fully receptive. If you have got it, do and see and then bear testimony to it. First we become "Masters" and then initiates, you see. [laughter] ... I issued one circular: I hope nobody should stand between the initiate and the Master. Have you seen that circular?

QUESTION: Yes.

MASTER: One for one.

QUESTION: Nobody should stand between the initiate and his Master.

MASTER: Both lights are shining. Be very wary! He is not one with full light on.

QUESTION: Does the Master meet every initiate at the time of physical death?

MASTER: Just those who are in tune with it are informed ahead of time. Those who will never sit in meditation, know only that very day, He will guide you at least, direct the way. But for him who transcends the body, the stepping-stone is there. They know: "All right, I'm going." My wife said, "I am going tomorrow." I said, "Tell the Master not to take you tomorrow. Ask Him please. Tomorrow there will be thousands of people gathered, a large satsang." When that was over I went to her: "Are you ready?" "Yes." "Go inside." She went jolly. This is the fate of everybody. No concession, this is for everybody initiated. But we are not sincere, that's the pity. We are sincere to our friends and relatives. Now everyday I ask how many have seen the Master's Form, you see. At initiation there's a seed. That should be developed. He should see and speak to Master within. Then you really become transformed. I would say. Not before. You're all on probation until you come to Him within. If you put in three months sincerely, you would progress wonderfully. For three months you're laughing and talking and sleeping and dressing – "this is my face." Are all these ordinary things or the ultimate goal? One or the other. See to your benefit. It is you who have to leave. Nobody else leaves the body for you. You are not confident. Anybody else?

[Master was quiet for the longest while. He reclined and closed His eyes. When He re-opened them He looked long and piercingly at us.]

QUESTION: Don't so-called Masters know the consequences when they do these things and cheat people like that?

MASTER: God has not made me judge. He is above. He sees all. This is His charge. This morning I was talking about Lord Krishna the Avatar. There are both Avatars and Saints, but Avatars keep the world populated, keep the world a-going. But usually the Masters are with him, he is very just. Why, why should we worry?

God says, "Don't judge others so that ye may not be judged." As I told you the other day, I was selected to be one of the jurors. A summons was served to me for jury duty. They met people to get their opinions before-hand. I was also one of them. There were about fourteen people there. The judge came and saw these people. It struck me, "Judge not others so that ye may not be judged." That's all.

QUESTION: You told that, your Holiness told that to the judge?

MASTER: It is easy to judge others. It is very easy. You may be wrong.

QUESTION: It seems to be second nature with people.

MASTER: Christ said, "Father, forgive them for they know not what they do." Some asked that He should not be put to the cross. They tried to save Him. Christ gave them blessings. What about those who were after putting Him on the cross? They received full blessings also. To forgive is a very brave man's work. Forgive and then forget.

Come up, one more. Time is passing. Go on with your... what you have been given. See what you can do. He sees always.

Mind your own business. Try to win the first prize. There is a race going on. Don't look to the right or to the left. Reach first and win the race. Do your best. That draws the attention of the Master too. If anybody has advanced, look to it. So mind your own business. Your father was great, what about you? Develop this way. Settle your account. He comes to make you radiate through your Father who is Master. Look to your own. If you don't change in this man body, then you remain in this form by going around. Have good vision, it will help. Go jolly now! Your food time please. One by one.

reprinted from Sat Sandesh*, September 1975*

2000 March/April: The Real Meaning of Human Birth

Original Date: November 28, 1978

This "walk-talk" was given on November 28, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: Pathi Ji has been singing bhajans in the courtyard in the afternoon, and I notice that he sings them differently than the way they're sung on the tapes that are made by Sant Bani Ashram for learning the bhajans. Is there more charging if they're sung the way Pathi Ji sings them? Would it be good if the Sant Bani Tape Service made a tape for the sangat of Pathi Ji singing them?

SANT JI: It doesn't make any difference. Pathi Ji is a singer and because he has learned how to sing that is why he sings in tune, in melody. And in the other way, the girls don't know how to sing, but they sing out of love. Pathi Ji also has love in him, but he sings in tune. [laughter] Even the girls are taught by Pathi Ji, but still they sing [this way].

QUESTION: Did Baba Sawan Singh Ji write any bhajans?

SANT JI: I don't remember any bhajan of Master Sawan Singh's.

QUESTION: Master Kirpal used to say that we are very fortunate to have the man-body and even the angels in heaven would bow down to it. Who are the angels in heaven that Master talks about?

SANT JI: All the Saints Who have come into this physical world, and those who know the value of the human body, have always said the same things. Some Masters have even given the name of "precious jug" to the man-body.

You can call them as the angels of the heavens, or you can even call them as the gods of the heavens; they are the souls who, when they came in the human body, did very good karmas, who did many types of worship and performed austerities and things like that. When those who have very good karmas in their credit, when they came in the human body, they utilized their human body in doing good karmas, [so] they got the body of angels when they left this world.

But they cannot go beyond the heavens, because as long as they have the fruit of the good karmas to their credit they enjoy living in the heavens, but when the fruit of their good karmas comes to an end, then again they are sent to the human body, again they are sent to the world.

In the heavens also there are many bodies in which the soul has to go: in the heavens also there are many bodies in which the soul enjoys many happinesses and suffers from many pains. And because the souls there know that when the time comes for them they will again have to go into the world, take up a body, and they will have to suffer again, that is why, whenever they see any soul meditating on Naam, when she passes the heaven or that plane, looking at her, they feel in their heart that if they also had utilized their human body in doing the meditation of Naam they would not have to fear going back into the world. So that is why they respect and pay homage to the human body or to the souls who do the meditation of Shabd Naam.

Kabir Sahib says, "Even the Gods remember the human body. O brother, you have been given this human body and you should meditate on the Naam." You should remember the Lord and you should not forget the real meaning of getting the human birth. The only advantage of getting the human body is that we can meditate on Naam.

Kabir Sahib said that no matter if you go to Indra Lok or Shiva Lok, again you will have to come back in this world. He says that no matter if you get the kingdom of the region where Lord Shiva and Lord Indra live, when your good karmas finish, again you will have to come into this world to suffer the sufferings of this world, because there is no liberation even in the heavens. That is why the Masters never tempt Their disciples to reach the heavens, nor do They scare them with the pains of the hells. They make us understand that ever since our soul got separated from the Shabd she has always suffered and enjoyed but she has never gotten any peace. And that is why I say that unless and until you go back to your origin, you cannot get any peace, no matter how much enjoyment you get in this world.

QUESTION: Master Kirpal said several times that man is in the make, and that it may take more than one lifetime to make a Saint. Were You and Master Kirpal ever together in a previous life?

SANT JI: [Sant Ji laughs] Yes, because we were together before, that's why we again got together here.

Once there was a time when you people were also with us. [Every body laughs happily] We are the residents of the same house, and we have the same Father, and we belong to the same place.

Some brothers forget the Eternal Home and they are wandering here and there in the forest of this world. And some brothers come into this world to bring those brothers who are lost in this world back, to take them back, saying, "Your Father has called you."

Guru Arjan Dev says, "The One Who has sent you is now calling you. Happily come back to your Home." He says that the same God, with whose orders you came in this world, now He wants you to come back Home, and you can go back Home through us.

This is a reality. Some people have the experience of this reality, while some people don't, and that's why they are not convinced. But this is true, that we always have some

connection in the past. Baba Bishan Das, in order to convince me, showed me my bones and other things from my past life.

It tells in the history of Guru Gobind Singh that once when He went to the South, to a place called Hazurside. He settled at one place and some people fought with Him, saying that the place belonged to them, and Guru Gobind Singh had no right to come and settle at that place. So that dispute was brought into the court, and when Guru Gobind Singh was told to show why He said that place belonged to Him, He told them to dig out that place. And when the place was dug, from that place the sandals and some other things of Guru Gobind Singh's came out, which showed that Guru Gobind Singh used to meditate there previously in His past life.

QUESTION: Can you please give me some advice on giving advice to other people? Sometimes, I find myself in that position.

SANT JI: Which type of advice do you want to give to people?

QUESTION: Not spiritual advice. [Sant Ji and everyone laugh heartily]

SANT JI: You should always give good advice. [Much laughter]

QUESTION: This afternoon, after meditation, I saw You [and You looked] sad and I also became sad. Was I just thinking that You were like that?

SANT JI: There is no need to become sad, because I am fine. A few days back I had some problems in my stomach, but now I am fine.

QUESTION: Master, what do You feel when You have a disciple as bad as I am?

SANT JI: I feel very happy and pleased with such a person, because I see that now he has come to improve himself, and he is a very dear child.

QUESTION: How can we tell as we're going along in our lives and there are different people that we meet, whether we're just working out karmas with people, or whether we're creating new karmas?

SANT JI: One has to be very careful in this world.

QUESTION: Master, should we take everything in life – all the punishments and joys – as things coming from the Master?

SANT JI: You should understand them as the reactions of your karmas. Master helps you in bearing them.

Satsangis are never made to suffer the reactions of all their karmas. Always Master gives help, whatever He can. Saints are free from all the diseases and They are free from all the reactions of the karmas. They are not affected by the karmic reactions: whatever disease or suffering They have, that is only because of Their dear ones. They suffer because They take the sufferings of Their disciples on Their own body. Many times it even happens that the dear one whose karmas the Master is taking on His body, that dear one is having negative thoughts about the Master. Looking at the condition of the Master, looking at the Master suffering, that dear one thinks: "How can He be the Master when He is suffering?" That person doesn't [realize] that the Master is suffering because of his

karma. But Masters don't complain and They don't even tell that dear one, "I am taking on your suffering."

This is my personal experience, that once Master was supposed to come to our Ashram, and the day before He was going to come I was having a very high fever. There was a dear one who cabled Master about my sickness and he didn't even ask me if he could do that. When Master got the cable saying that I was having a very high fever, at once my fever was gone, and on the other side, Master began to have the same fever. But I didn't know this right at that time. The next morning, when that dear one told me that he had cabled Master about my sickness, I got very upset with him. I told him, "You should not have done this thing, and now Master is not going to come." On the third day, when Master Kirpal came, He was still very sick and His face was very yellow. Looking at His condition I wept very much, and I told Him, "Forgive me, I did not know that the cable was sent to You about my condition."

In the same way, once when Baba Sawan Singh Ji was in the army and He broke His leg, before that accident happened. Baba Jaimal Singh had told Bibi Rukko that Sawan Singh was going to have a big accident, in which He would have to suffer for five years. And then Baba Jaimal Singh said, "He was supposed to pay off that karma by suffering for five years, but Swami Ji Maharaj has graciously forgiven him and now he will be all right in five months." And when Baba Jaimal Singh was telling this thing to Bibi Rukko, right at that time the cable came about Sawan Singh's accident. And as Baba Jaimal Singh said, it look only five months for Sawan Singh to become all right. So Baba Jaimal Singh reduced the suffering of Sawan Singh from five years to only five months.

QUESTION: During meditation talks today there was something that happened to me, and I am a little bit worried. And it was when I put this handkerchief on my head to keep the flies away. I started feeling a very big weight. It was so heavy, this weight, that even now I feel a little pain in my neck and around my legs.

SANT JI: [Sant Ji laughs] The handkerchief does not weigh that much. [Everyone laughs] It is because you are not accustomed to putting a handkerchief on your head.

QUESTION: There are initiates who are supposedly on other planes who are meditating to get back to Sach Khand. Is there a caretaker for them, like a Saint watching over them? How does that work?

SANT JI: Nobody can remain in the inner planes by himself. Only the Satguru makes them stay there, and He makes them meditate. But there are very few souls like this. Always the souls are made to meditate in this physical plane and then taken up.

QUESTION: Is it possible that if someone is destined to be initiated that because of their mind that they actually can circumvent it, that they won't take any interest in it?

SANT JI: If that soul loses interest in getting the Initiation, it means that he was not destined or he was not chosen by God. One who is chosen by God, he will definitely get the Initiation.

QUESTION: Is it possible through Simran and Bhajan to take away the burden of our karmas from our Master?

SANT JI: Yes. If we are doing meditation and if we are doing Bhajan and Simran that means that we are helping in Master's cause.

[A question is asked, apparently about Sant Ji's knowledge of English.]

SANT JI: Even though I know some words of English, I don't want to speak that, because people will laugh because I can't speak English. [laughter]

I used to be a wireless operator in the army and there we had to use all the words in English. You see, unless we know a language completely, if you try to speak that language, people will start laughing at us, because we [use the wrong words.]

[Much laughter through story] When I went to Canada one Indian came to see me and he was talking with me. Because he had been living there for many years, that's why he had forgotten [much of] the Punjabi language. But he didn't know much English either, so whenever he was talking with me, he would speak in both Punjabi and English. Once he wanted to say, "You have done a good thing," so he said, "Good-kita."

And even Kent, who was there, many times in his letters, when he says that the Sant Bani Ashram people are fine, and "we all are doing good," instead of saying, "We all are doing good," he says that "We all are doing good-kita."

Because Rajasthan is a backward area as far as learning and knowledge go, that's why there are not many people who know English. There is a joke in Rajasthan that once a Westerner came to this area, and unfortunately he fell into a canal. One illiterate farmer came there and he really was trying to take him out from there. When the farmer pulled him out, as usual, the Westerner thanked him, saying, "Thank you." But that farmer thought that he was saying, "sattnu." In Hindi that means, "Throw me [in] again." [Much laughter]

2000 March/April: Pray for the Company of the Saints

Original Date: November 30, 1980

This question and answer talk was given November 30, 1980, in Village 77RB, Rajasthan, India.

SANT JI: Yes, if anybody wants to ask any question, he can ask it.

QUESTION: Are the five passions related in any way to the five elements?

SANT JI: Since you are a doctor you should know that – as everybody knows, our body is made up of five elements and since these five passions arise, are created, or take place in our body, that is why they have [a] connection with the elements.

QUESTION: Sant Ji, is the external Master similar or equal to the internal Master?

SANT JI: The figure, or the Form, of the outer and inner Master is the same. The only difference between the inner and outer Form of the Master is that the outer form has the body and that is why it experiences heat and cold. It suffers pain also, and if that form of the Master has to go from one place to another He has to use the means of transportation. Because He has taken up the physical form, that is why He has to act like the other human beings.

But the Inner Form does not experience any pain, and if He has to go to one place or another He is not dependent on any means of transportation. But this is true, that whatever the Inner Form does, the outer form is completely aware of it.

QUESTION: Is there any happiness in this world? Can we hope to have it?

SANT JI: [Sant Ji chuckles] In this world, or in the material of this world, there is no happiness. If we get a little bit of happiness from the material of the world, that is temporary. So truly speaking there is no happiness in this world. If there is happiness in this world we can have that only if we take refuge in the perfect Master, and if we connect ourselves with the Naam only then we can be happy in this world.

Guru Ramdas Ji said, "The disciples of my Master do not even ask for liberation from the Master. They always pray for the company of the Saints and the Masters." He says, "Those who get themselves connected with the Naam, they don't ask for any worldly material. They don't even care for the liberation because they know that there is no happiness in this world. They always ask for the company of the Masters and they always long for the manifestation of the Naam within them, since Naam is the only happiness-giving thing in this world."

You know that only a sick person can appreciate a doctor. Those who have not become sick, those who do not go to the doctor, how can they appreciate the doctor? In the same way, only those souls who have reached up to the Master, or those who have taken refuge in the Master, can appreciate Him. The other people, who have not reached the place where the Master is in the within, can never know about the appreciation of the Master.

Until we withdraw from all the outer things, go in our within and see the Inner Form of the Master and see which powers bow down in front of the Master and what is the inner position of the Master, we can never believe in the greatness of the Master, and that is why we can never appreciate Him in His full sense. Those who withdraw from outside and take the inner refuge in the Master, only they appreciate the Master.

QUESTION: I would like to take advantage of the opportunity to thank the Master because I have received a lot of blessings in my forty years of life. Today is my fortieth birthday and I am very happy to be here receiving the grace of the Master with the whole group.

SANT JI: I am very pleased to know that you know how much happiness you are finding while sitting with the group here and celebrating your fortieth birthday. You should know out of these forty years which day is the blessed one in your life. I would say that the day on which you met some Master or you knew about the Master is a blessed day in your life.

I give you my best wishes and I congratulate you on your birthday. We will celebrate your birthday later on by making halvah. If anyone else's birthday falls during the time when the group is here you should let us know so that we can have a group celebration a day before you leave by making the halvah.

In the Sikh religion people like this halvah very much and whenever they have any celebration they make it. Is there anyone else in this group whose birthday is in November or in December? [Laughter] I am very pleased to know that.

QUESTION: I wish to make a comment on prayer.

SANT JI: When we know for sure that the Master Who is sitting within us is All-Conscious and He knows about our every single action, even our thoughts, in that case there is no use in praying to the Master, because when we are sure that He is within us and knows everything then there is no point in praying.

Guru Nanak Sahib said, "Master knows everything even without your asking, so why are you praying to Him?"

We pray to the Master only when we have not manifested Him in our within. When we understand that He is far away from us and we feel some lacking in our within, only then do we pray. We pray to Him only to fill up the lacking which we have when we understand that He is far away from us.

The Mogul emperor killed Guru Teg Bahadur in Delhi; He was the ninth Guru in the Sikh line. While He was being slaughtered one of his disciples named Bhai Matidas was also there. The Mogul emperor told Matidas, "Your Master is not the perfect One. If He was the perfect One, if He was Almighty, He would have saved you. When you know He cannot help you – He Himself is in the cage – why are you attached to Him? Leave Him and we will give you a high post in the government and we will give you a good amount of wealth and things like that."

But Bhai Matidas was a very good meditator, He had manifested Guru Teg Bahadur in His within, and he knew for sure that Guru Teg Bahadur was the perfect One and He was Almighty God. So he was not tempted by the offers of the Mogul emperor and he said, "If you want to do me a favor, kill me before you kill my Master."

So even though Bhai Matidas was in pain, and he knew that he would be killed because he would not obey the Mogul emperor, still he didn't pray to his Master. Because he knew for sure that the Master was in his within, and whatever was happening was happening in the Will of the Master and there was no need to pray to Him. Gladly he accepted death, saying, "Master, always keep me in Your refuge."

So when we have such a strong receptivity and when we know that Master is in our within, then prayer is not important to us.

Once there was a disciple of Guru Gobind Singh whose horse got constipated, and another person suggested to him that he should request his Master to remove the constipation of his horse. But that disciple of Guru Gobind Singh was very devoted and he said, "Do you want me to tell my beautiful Almighty Lord to put His hands in this dirty place to remove the constipation of my horse? I don't want to pray to Him for this dirty thing. If it is in His Will that the constipation of my horse should be removed it will be done even without my praying, because He is All-Conscious."

So the true disciples of the Master, those who have appreciated the glory of the Master, they never pray to the Master for such little things. If they are ever in any circumstances where they have to pray to the Master, they never do that because they do not want to use the Power of the Master for their worldly problems.

Even though we suffer according to our own karmas, still our Master cannot be happy looking at us suffering, and He always helps us as much as He can. If there is anyone in

this world who can help us or who can share our pains, if there is anyone who can sacrifice his life in our place, if there is anyone who can be called our true relative, our brother or sister – he is our Master.

On this tour when I went to Boston, a dear one who was newly initiated got some sickness. Some type of blisters came out on his body and it was very painful for him, it was unbearable. So another old satsangi who had recommended him for Initiation brought Him to see me thinking that since he was newly initiated he should not have bad feelings for the Master, because he got sick right after getting Initiation. When they came to see me I touched that man and he stopped experiencing the pain. Seeing that, the old satsangi started weeping and he told me that he had not brought that man to me so that I would take his karma, but I didn't say anything. That old satsangi wept a lot because he knew that Master has to take the karmas of the disciple if the disciple is suffering a lot.

It has come in my personal experience that the Masters Who are very gracious always take the karmas of the disciples on Their own body. Once it so happened that Master Kirpal was scheduled to come to my place, and the day before He was going to come I got a fever. The fever was so high that the dear ones thought, "If Master comes tomorrow morning and sees [him] in that condition. He won't be able to bear that," and I wouldn't be able to see Him. So without my knowledge they cabled Master Kirpal about my sickness.

After sending the cable they told me that they had done so, and I got very upset at them. I told them, "Why did you do that without asking me? Now Master will not come tomorrow morning." After some time I was all right and at the same time Master got the fever while He was in Delhi. So because He took my karmas on His body and He became sick. He could not come to my place for the next three days. When He came, three days later, He was still having a little bit of fever and He was taking some medicines, and because of that high fever His face looked very pale and He looked very weak. I knew that He had taken my karmas and that had made His condition so bad. I sat at His Feet and I wept bitterly and I told Him, "Why did You take my karmas on Your body? I did not want You to do that." But He didn't say anything, He just said, "Whatever has been done has been done." But I didn't like that because He was suffering on my account.

So always it happens when the Masters see that the disciple is suffering, or if it is made known to Them, or if the disciple is praying to Them, They always take the karmas of the disciples on Their body. Masters are free from all the diseases and sicknesses, so when They get any sickness or disease that is because of the karmas of Their disciples.

Coming back to prayer, we should pray to the Master only when it is very important. We should not pray to Him to remove a little bit of sickness, or to get some benefit or profit in the worldly things. If we have to pray to Him, we should always pray to Him only for Him and only for His grace for our spiritual upliftment.

QUESTION: In listening to what the Master is saying, I am a little bit worried because perhaps I am doing what I should not do. For the last few days, every time I arrive at work in the morning I start talking to the Master. I say, "Well, this is one more day that You are going to have to be handling me; I leave everything in Your hands." I leave everything to You, especially when I have patients who have complicated sicknesses or

are in a dangerous situation. So I don't know if I am doing it wrong, passing to the Master not only my own karmas but also the karmas of my patients.

SANT JI: Well, this is something that you should understand, that you cannot do your job without praying like this, because this is your job. When I was responding to the other question about prayer I said that we pray to Master only when we have not manifested Him in our within. So when Master will be manifested within you then you will not even need to pray as you are doing now. I hope it is clear for you also.

I also used to practice Ayurveda, an Indian form of medicine. Before coming to Master Kirpal I also used to pray to the Master to take care of the patients. But when I came to Master Kirpal and when I understood what I should do and what Master really is, then I didn't need to pray to Him because the weakness from my within had gone away.

At that time I had Initiation into only the first two Words, and this is my personal experience that if there is any doctor who is living a chaste life, who is doing a little bit of meditation, no matter what medicine he gives to the patients coming to him, they will get healed by that medicine, because besides the medicine his own charging will also work to remove the sicknesses of the people. If there is any complicated sickness it may take some time. But I mean to say that if the doctor has a good life, if he is chaste, if he has good thoughts, then all these things also affect the patients.

QUESTION: If a disciple asks the Master to pass the pain that He has to the disciple, would the Master allow that?

SANT JI: [Sant Ji chuckles] The work of the disciple is to do his Bhajan and Simran. I think that if the disciple carries his own burden by doing his Bhajan and Simran, that much is enough, because by doing that the disciple is also helping the Master in His mission.

Many jivas have terrible karmas to pay off. Not even he who has done the karmas is able to pay off the karmas.

Master is a great soul and He does not come into this world only for a few disciples, or only for those people who come to see Him, or for those who believe in Him. He does not belong only to one nation, religion or community. He comes for the whole creation. That is why, if there is an earthquake somewhere, or some other natural calamity, Master helps the souls there also, even though the souls have not even heard of or seen the Master. Since the Master is very gracious and has a big heart that is why He takes on the karmas of the people even without their asking. The soul working in the Master is very great. How can we understand Him?

2000 May: Do the Devotion with Humility

Original Date: November 29, 1978

This question and answer session was given November 29, 1978, at Village 77RB, Rajasthan, India.

QUESTION: Sometimes it's a little difficult for me to meditate in one position through the night during a three-hour meditation. The problem is my body gets a little sore from sitting and so sometimes I stand up meditating. Is that all right?

SANT JI: Always you should pay attention to your body. You should not make it so tired that you cannot sit for meditation the next time. Moreover, you should not give your body so much comfort that it will not allow you to sit for meditation.

If you get tired or your body gets sore, at that time it is good to stand up and do Simran.

Baba Jaimal Singh Ji used to stand, stretching His hands and legs, during the night time when He used to do meditation. Sometimes He would stand up and tie His hair to a nail on the wall and would do meditation in that way.

And Maharaj Sawan Singh Ji had something called a *beragan*, which is a wooden stand on which you can put your hands. So using that beragan and putting His hands on that, Master Sawan Singh Ji used to meditate.

Master Kirpal Singh Ji used to go to the banks of the River Ravi at night for meditation. Once there was a guard there and he asked Him. "Who is there, and what are you doing here?" So Master Kirpal replied, "I have come here for meditation. If you want to join me, you can also meditate."

QUESTION: Master, during meditation I see a golden Light, but it is moving all the time. Should I follow it, or what should I do?

SANT JI: Yesterday also I said that the Light is not moving. It is always still there. You should not follow the Light. You should always remain still there.

QUESTION: Sant Ji, is there some special significance, even if the disciple doesn't understand, if the Master of His own accord puts His hands on the head of the disciple?

SANT JI: He gets a lot. Guru Nanak Sahib said, "Fortunate are those who are embraced by the Master."

No matter if you don't believe in the heat of the fire, but still when you come near the fire, you will definitely experience the heat of the fire. In the same way, even if you don't understand the meaning of Master's putting His hands on you, or if you don't even believe in Him, but still, when He puts His hand on your body or on your shoulders, it means a lot. The disciple on whom the Master is putting His hand or whom Master is patting, gets a lot of benefit from the touch of the Master.

Regarding my own self, I have said many times how Master used to love me like a little child. And sometimes, when with very much love He used to take me in His lap, at that time those who were looking at that scene would say, "Blessed is the one who is touched by the Master." And then the people would come to me to touch my body and to rub their body on my body, because Master had touched my body.

Generally the souls understand this as a very ordinary thing. When Master puts His hand out, when Master pats Him, that soul doesn't understand its real meaning.

QUESTION: It's never good to ask the Master to bless something, is it?

SANT JI: He knows everything. [Master chuckles]

He knows everything. If you will understand that He does not know anything, then in that case, if you ask Him to bless anything, that means that you are not understanding Him.

Like God, Master is also a Power Who never forgets, and when He has to shower grace on the souls He never forgets, and He does that even without our asking.

Guru Nanak Sahib said that all other things are in the limits of forgetfulness except God and Master. Without your telling, He knows everything, then to whom are you asking? Guru Nanak Sahib said that He knows everything, even when you don't ask Him, but still He knows everything. But He doesn't exhibit His qualities. He always keeps quiet and He always does whatever is beneficial for the dear ones.

QUESTION: In the November 1978 *Sant Bani Magazine* there's a letter from Sawan Singh, and in it He says that you should always do your devotion "quietly, thinking yourself the lowliest and the most astray." Could You talk more about this, please?

SANT JI: If we will always understand that we have gone astray – and this is true that we have gone astray, because we have forgotten our Home – it will create humility within us, and when we will do the devotion with humility, only that will bear fruit.

Master Sawan Singh Ji used lo say that if a man after committing a mistake doesn't realize and confess and apologize for his mistake, how can he be forgiven? If he will realize his mistake and confess it, and if he will ask for forgiveness, only then can he be forgiven and only by doing that can he get rid of his mistake.

The only thing which is between us and God is the wall of our ego, and that is why we must always keep ourselves in humility. Guru Nanak Sahib says, "O Nanak, the disease of egoism is very bad. Wherever I look, I find everybody is suffering from this disease." Only God can make us free from this disease, by blessing us with His Shabd. Then He says that ego is an incurable disease, but its medicine also lies within the human body. If Master is gracious on the soul He makes him hear the Shabd which finishes the ego.

In India there was one Fakir called Suthra. He was very fearless and very humorous. He was initiated by Guru Har Gobind and he lived up to the time of Guru Gobind Singh. Once he asked someone how to make his house very strong. And he was told that if we put pillars in the house we can make our house very strong. So he started putting pillars in his house and he filled up his house with all those pillars. Then it started raining and he didn't have any place to sit in the house because it was full of pillars, so he was standing outside. A man walked by that place and asked Suthra, "O Blessed Man, why are you standing outside when you have your home? Is these no place where you can go and sit in your house?" Suthra replied, "If there had been any place in the house, I would have put in one more pillar to make it stronger."

So the meaning of telling this story is that our within is also full of the ego, full of "I" and "mine" and all the things of this world. And there is no place for God or for our higher self to go in our within, as it is full of all the worldly things. That is why we need to weed out all these things. It cleanses our ego from our within so that we can invite God there. If we will not weed out all the egotistic things from our within, our condition will also become like that of Suthra: we will always remain outside, not taking advantage of the house which we have been given.

In India it is still the custom that when you get your daughters married you always have to give them things. Because of the daughters, you have to give everything. That's why Suthra said that the daughters are just like robbery. "If you have a daughter, you are

looted, because you have to give everything." And then he said that if you have sons, again you have problems, because all your life you have to work for them. And then he says that the wife is the well of all the problems, because we get other relatives only after getting married to our wife. [Master chuckles]

All the sons and daughters and other relatives come to us only when we get married to somebody. So that is why it is said that marriage is the root of all the problems. That is why Suthra said that we are attached so much to all these three things and only some Beloved of God can pull us out from these problems. We cannot withdraw from all these three things by ourselves. Only some Beloved of God can pull us out.

2000 May: Instead of Worrying, Always Be Grateful

Original Date: November 30, 1978

This question and answer session was given November 30, 1978, at Village 77RB, Rajasthan, India.

QUESTION: Sant Ji, "seclusion accounts for half our meditation." Is that right? Could You expand on that?

SANT JI: Yes, that is right. But if in seclusion we are thinking about the world, that means that we are wasting our time. But if we are doing Simran in seclusion, then it means that we are doing the devotion.

Once a Master asked His disciple, "What is the thing you love the most? Whom do you love the most?" That disciple replied, "I love my buffalo very much." The Master told him, "Okay, you go in seclusion and you always go on remembering your buffalo." After a few days the Mahatma came back and called the disciple to come out of his room, but that dear one replied, "I cannot come out of the room because I'm afraid that my horns will get stuck in the door." The Master replied, "No, you are not a buffalo. You are a man like me. Come out here. Your horns will not get stuck in the door." That dear one replied, "No. I am sure that I have horns and that I am a buffalo. How can I come out?" The Mahatma went into the room and said, "If in seclusion you had remembered God, and if you had done the remembrance of God, then you would have felt right now that you are also God."

Whenever in seclusion we remember the one whom we love the most, we also become his form. Only to be in seclusion is not enough; if we want to take full advantage of seclusion, we should meditate and do Simran so that we can become very receptive to the Master.

QUESTION: Could You please give us some hints as to what the Master is doing for us inside, whether we are meditating or not?

SANT JI: When we are meditating and when we are not meditating, Master is always thinking about our betterment and He is always working in the direction of purifying us.

QUESTION: Master, I am very much worried because even though I make a lot of effort during meditation I fall asleep. And I'm also considering that when we came here You told us that we should take advantage of our time, and if we do not take advantage of it, it would be to our disadvantage.

SANT JI: In the beginning I said that you should give up all the worries of the mind. Your work is to meditate only. Without thinking of anything else, you should always devote yourself to meditation.

When the mind is bringing the worries in you and when the mind is telling you that you are not taking advantage of this trip, you should tell him, "If you want me to take advantage of this trip, you should not bring sleep and things like that to me."

Kabir Sahib says, "Following the mind you went into the forest, and obeying the mind you again went back into the town. And working according to the advice of the mind, you are going back into the cycle of eighty-four lakhs births and deaths." He says that in the beginning the mind creates yearning within us and he inspires us to go into the forest to do the devotion of the Lord. And when we get there and meditate a little bit, after a while he advises us to go back into the town. The mind says, "What is here in the forest? You can meditate even while living at your home." And when one comes back to his home there are many other attachments ready for him, which are all created by the mind, and when one gets involved in all those attachments, the hells and the cycle of eighty-four lakhs births and deaths are ready for him.

It is the duty of all the satsangis to always keep themselves in meditation and leave the other things in the care of the Master. We should not worry about anything when we are completely devoted to the meditation. And regarding the reward for this, Master knows everything and He will give us whatever we deserve. Master Sawan Singh Ji used to say, "If a man is working for any worldly master, then also that worldly master doesn't keep his servant unpaid." Then He used to say, "What do you think? – that God doesn't have justice in His Home? He is very just and He will give us the fruit of our devotion; He will give us the fruit of the labor which we are doing in His remembrance. If we are sitting in His remembrance and doing His work, definitely He will pay us for that."

Many times I have told the story of two mahatmas who were doing their meditations in the forest. Both of them were told by their Master that if they would meditate continuously for twelve years they would have the darshan of God. Each of them sat under different trees and meditated for twelve years continuously. But neither of them had the darshan of God. But still they kept meditating and in that way two or three more months passed.

Then Narada, who was a very good meditator and who was always in communication with God, visited them. Because they knew that Narada frequently communicated with God, they requested him to bring some message back for them from God.

One meditator said, "My Master told me that if I would meditate continuously for twelve years I would have the darshan of God, but up until now, even though two or three more months have passed, God has not yet given me His darshan." He requested Narada to go and ask God whether he would get His darshan or not, and how much longer he would have to meditate to get His darshan. He was very worried about having the darshan of God because the time given by his Master had passed by.

The other meditator said, "Whatever instructions my Master gave me, I am working according to those instructions. I have many faults in me, but still I am meditating according to His instructions." He told Narada, "My Master told me that I would have the

darshan of God if I meditated for twelve years, but up until now I have not had the good fortune of having the darshan of God. So will you please ask Him whether or not I will have His darshan?"

When Narada took his soul up and started talking with God, God asked him about the mortal world, about what was happening there. Narada told God what he had observed in the mortal world, and then he relayed the questions from the two meditators. God told Narada, "You should go and tell the first meditator who was impatient to have the darshan that he should meditate for one more year if he wants to have the darshan. If he will patiently meditate for one more year, I will give him my darshan."

And for the other meditator, God told Narada that he should go and tell him to count the leaves of the tree under which he was sitting and he should meditate that many more years in order to get the darshan.

When Narada came out from his samadhi, he went to both the meditators, because it was his work to give the message of God to them. Since the first meditator was impatient and he was always counting the extra months which he had meditated, he was eagerly waiting for Narada to come back and give him the message. He even forgot to welcome Narada and respect him, because he was not very happy doing his meditation. So he asked Narada, "Tell me, what has God told you about me?" Narada said, "He has told you to meditate for one more year and after that you can have His darshan." That meditator became very upset with Narada and he started chasing him, saying, "Your God is a deceiver and you are also a deceiver – because first I was told that I had to meditate for twelve years and now He is telling me to meditate for one more year! Who knows if after one year He will tell me to meditate for another year?"

Narada got away from that meditator, but he was very afraid to give the message to the second meditator since the message for the second meditator was very hard – because he had to meditate for many more years – counting the leaves of the tree. But because Narada was the messenger of God he had to give His message to the dear one no matter what, so he went to the other meditator. Since Narada was afraid that this dear one would also chase him, that is why he was very prepared to run, as he was giving the message. But this meditator was very humble and he had much respect for Narada when he came to him. He bowed down to Narada and he gave him his own seat to sit down. And then humbly he asked Narada, "Tell me, what is the order of God for me?" Narada replied, "God has told me to tell you that you have to meditate for many years. You should count the leaves of this tree and according to the number of leaves on it you have to meditate for that many years. And only then will you have the darshan of God."

So that dear one was very happy to hear that he would have the darshan of God. He said, "Are you sure that God told you to tell me that He will give me His darshan?" Narada said, "Yes, you will have the darshan of God, but only after meditating for this many years." That dear one became very grateful and he said, "It's all right. At least in the end I will get the darshan of God."

He was not worried about the length of time which he was told to meditate, but he was very happy that at least he would get the darshan of God some day. He became very happy, and in that happiness his constant Simran was going on, so he got connected

within with God. At once his inner vision was opened and at that very moment he started to have the darshan of God.

Because that dear one was trying and not worrying, because he was very happy that at least he would have the darshan of God some day, that is why he got the fruit of his labor at that very moment.

That is why we should never worry about our failures. We should always go on trying harder and harder. Instead of worrying, we should always feel grateful to Master and we should always be happy that God has given us this opportunity to do His devotion. Even if we fail we should always go on trying harder; we should always become happy that God is giving us the opportunity to do His devotion.

2000 August/September: When the Guru Called

Original Date: December 4, 1978

This "walk talk" was given December 4, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: I was reading something by Master Kirpal on morbidity – that was really affecting me this trip – how constantly saying "I'm a sinner, I'm a sinner," affects a person's outlook and increases his egoism. Can Sant Ji tell more about this?

SANT JI: You see, whatever is the reality and whatever the facts are Master already wrote in His writings. It doesn't need any further explanation.

QUESTION: Sant Ji, some of us grow fruits and vegetables for a living and I was wondering if it's all right for us to grow onions and garlic for sale, even though we don't consume them, because they thin the vital fluid. Garlic and onions happen to be one of the easiest crops to grow for market and they're not affected by insects and things like that.

SANT JI: Yes, you can grow garlic and onions without any hesitation, and you can sell them, because there is no violence in it.

QUESTION: This may be a funny question. There's a tree over there – I think it's a Joshua tree – and apparently those trees only grow in two places in the world. It's the only odd-looking tree out here. Is it a Joshua tree? If so, it only grows in holy lands like where Jesus lived. . . ?

[Pappu: It's only found in the place where Jesus was born?]

. . . and Southern California. [very much laughter]

SANT JI: It's called "kikaria" tree. [Sant Ji chuckles]

QUESTION: I have somewhere some seeds of the grapes that Master Kirpal gave me. Do you want me to plant them here? Or I will sell them to You if you wish.

SANT JI: It is very hot here, so first we have to get our soil tested and see whether we can grow that or not.

QUESTION: It would be a parshad tree. [much laughter]

SANT JI: That's all right but it is very hot and it won't grow. In Rajasthan for fruits we can grow only malta which are like tangerines. Mostly we can grow wheat, cotton, or grams [chick peas].

QUESTION: In one of the talks in *Sant Bani Magazine* it's mentioned that the start of Kali Yuga was the same time as the reign of a king whose name I can't remember. How many years ago was that?

SANT JI: There is no number of years. Nobody knows how many years ago, but that was at the end of Dwapar Yuga, or you can even guess when the battle of the Mahabharata was fought. After that battle was over Kali Yuga started.

QUESTION: Will Your mission be as large as Kirpal Singh's? Will You have as many souls to take care of?

SANT JI: No, not as big. If the mission was going to be big, or as big as He had, the I would have made the Ashram nearby some city, and not in this remote part of the country.

QUESTION: Can we know what Your mission is? [Sant Ji laughs]

SANT JI: The devotion of God and to connect the souls with God.

QUESTION: Will this line of Gurus continue?

SANT JI: Yes, this Path will never stop. Because now also, whenever a child is born he needs milk as badly as the child who was born many years back.

QUESTION: [break in the tape]... and wasn't Initiated by that Master?

SANT JI: If none of the persons initiated by the Master work after Him that means that the Master was not perfect.

QUESTION: Master, how should the initiates look at their worldly work? Should it be as a seva, as a karma, as a parshad, or how?

SANT JI: If you will understand your work as a parshad given by the Master then you will have no problem in doing that. Whatever we are doing in this physical world, that is all due to our karmas of the past.

QUESTION: Sant Ji, will You tell us a story of Your own search for God, perhaps when you were in the Army?

SANT JI: There are many stories in *Sant Bani Magazine*. [much laughter]

QUESTION: I was going to ask almost the same question: I was going to ask You to tell us a story of Musan and Saman, two initiates who had to do seva and the father cut his son's head off because of their love for the Master.

SANT JI: Once Guru Arjan Dev JI went to Lahore to do the Satsang. There many dear ones invited Him and the disciples who were accompanying Him to have food in their homes. There was one father, named Musan, and his son, named Saman. When they learned that the dear ones were inviting the Master and His disciples to have food in their homes, they also felt like inviting the Master and the whole sangat to have food in their home. They were very poor, but still they thought, "Because we are the disciples of Master, it is our duty and our service to serve the Master and His disciples." So they also

gave their name and they requested Him to come and have food in their home. Both the father and son thought, "We will save some money from our daily expenses and in that way we will be able to buy food for the Master and His children." They were laborers and they used to work for people in the farms. But unfortunately it started raining, so they didn't find any work.

As the day when Guru Arjan Dev Ji was going to come to have food approached they became very worried because they didn't have any money, and moreover, they didn't have any opportunity to work so that they could make some money. When just one day was left both father and son thought, "Whatever is done to please the Master is good and we should do whatever we can do to please the Master." They thought that no matter how much sacrifice they had to make in order to serve food to the Master, they should do that because in pleasing the Master whatever sacrifice is done, that is always small. So both of them decided to steal food from a merchant's shop. They went into the shop, they got all the things which they wanted, and they went back home. But when they came back home and saw all the things they had stolen, they realized that they didn't bring any salt, which was very important for making the food.

So again they went into the same merchant's shop to steal some salt. But by that time the merchant was awake. As Musan was going out the window the merchant caught him. On the inside Musan was caught by the merchant and on the outside his father was holding his hands to help him come out of that shop.

When Musan's legs were being pulled by that merchant, and his father was holding his hands, Musan said, "Father, I don't think that there is any way of escaping, and a person is always recognized by his face, so you should please cut off my head so that people will not know that I am a disciple of Guru Arjan Dev Ji and I came to steal things."

How can a father cut off the head of his son? So Saman hesitated to do that, but Musan said, "Father, you should know that if a dog goes mad its master is always blamed. If I am caught and people come to know that I came to steal things and that I am a disciple of Guru Arjan Dev Ji, what will people think about my Master? It is not good for people to know that a disciple of Guru Arjan Dev Ji was stealing. So you should please cut off my head." Hearing that, Saman became brave and he cut off the head of Musan. With a very heavy heart he came back home.

When that merchant saw that headless corpse he was very afraid. Because in those days the laws were very strict and he was afraid that if the government or the king came to know about this thing then they would not listen to him and he would be put in jail. So because he wanted to get rid of that dead body he called Saman and told him to take care of it. He told him, "Nobody should know that this thing has happened here." (The merchant did not know that the dead body was Saman's son, Musan.) So Saman got the dead body of Musan and brought it to his home and then he put the head with the body.

The next day the food was made and all the people who were invited came. And when the sangat was eating, at that time Guru Arjan Dev Ji also came. He asked Saman where Musan was. So Saman replied. "Musan is not well; he is sick and he is lying in his room." So Guru Arjan Dev Ji told him to call Musan. But Saman replied, "He will not come if I call him. He will come only when You will call him." So when Guru Arjan Dev

Ji graciously called Musan he was again alive and he came to the feet of Guru Arjan Dev Ji.

2000 August/September: Rare Are the Noses

Original Date: December 5, 1978

This question and answer talk was given December 5, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: When I meditate sometimes the withdrawal from my legs is so painful that it's hard to stay at the Eye Focus. I don't know what to do . . .

SANT JI: This is the beginning of the withdrawal process, and if we meditate constantly then we can easily forget the pain.

QUESTION: When meditating in different positions you clearly don't want to move the Simran is going constantly but if you feel for some reason that it would be much better if you readjust and realign your body . . . and you do the constant Simran – I found that when I move more erect my meditation starts to get better.

SANT JI: You see, if you don't move during meditation then your withdrawal will be complete. That is why you should sit in such a position right from the beginning that you don't have to move. If you move during the meditation when your currents are withdrawing, if you move from that position the withdrawal process will have to start right from the beginning again.

QUESTION: Master, sometimes when You are giving darshan to another person, I feel that You are also giving it to me. Is that true or is that my mind?

SANT JI: [Sant Ji chuckles] Satguru always lives with the disciple: He lives with the disciple as the shadow lives with a man. But it depends on the receptivity and the feelings of the disciple to feel Him in that way. When the Master is giving darshan to others, at that time, if we feel that we are also receiving from Him, that means that we are in a better position of understanding.

Guru Nanak Sahib says, "Master is with me always. Do your Simran and He will take care of you."

QUESTION: Is it okay to pray for strength and faith, when you do Simran?

SANT JI: To pray for strength and faith is all right – but I did only meditation. [much laughter]

Master used to say that you people cannot even make your mind like the mind of a beggar – because when the beggar is going from house to house to beg, he goes and inspires the people in the name of God, but he doesn't ask them whether they will give him something or not; he performs his duty well. He doesn't ask them whether they will give him something or not. Before knocking at the door of the people, he doesn't say, "I will knock at your door only if you will give me something." He knocks at every door, and then he waits at the door of that person. Now it is up to the person whether to give him something sooner or later on, and some people don't give anything to the beggar. There are some beggars, those who become obstinate, and they don't leave the door

unless they are given something. In the same way, you should be strong and keep faith in the Master; you should be knocking at His Door always. And if you do that, this is sure – that up until now nobody has come from that Door without receiving something.

I used to say that this is the work of the beggar, to knock at the door of the householder, and the giver will give the donation or the alms as is his will.

QUESTION: Master used to tell a story about the beautiful fragrance of the Master. I was wondering if this fragrance was the same for all the Saints?

SANT JI: All the Saints have the same fragrance of Naam within Them. But rare are the noses that can catch that fragrance.

Master Sawan Singh Ji used to tell an incident from His life. Once in the month of April He was climbing a hill when He started feeling happiness in His heart, and moreover He started smelling some fragrance also. He asked Himself, "Why am I feeling this happiness? I am not going to have a son, I am not going to receive a promotion – " (because at that time He was working in the Army). But He was feeling very happy and He was smelling that fragrance. Then He reached a place where He saw a Sadhu Who was doing His meditation, and looking at Master Sawan Singh that Sadhu said, "Rare are the noses that can catch the fragrance of the Master." So then Maharaj Sawan Singh Ji realized that the fragrance was coming from that Sadhu.

In the same way, there is a story from the life of Nizamudin Aulia, a Muslim Saint. Once one of His initiates who was planning to get his daughter married thought of going to the Master to ask for some financial help. He thought, "The Master will have a lot of money with Him, so let me go and ask Him if He can give me some money so that I can get my daughter married."

When he went to the Master, Nizamudin Aulia said to him, "Yes, how much money do you want?" He thought, "I should hesitate to ask for a lot of money from a Saint, so [instead] I should say, 'Whatever donation You receive today, You should give me all that. That will be enough to get my daughter married.'" So he said, "Master, I don't want much; I just want today's donation."

Nizamudin Aulia replied, "No, tell me how much you want." But he said, "No, You just give me whatever You receive here today." Since he thought that many people were coming to respect His Master and they all were bringing a lot of money, he thought that maybe that day's donation would be a big amount, that is why he was insisting on getting that day's donation.

Most of the worldly people think that the Saints or the Satgurus have a lot of wealth with Them, but they don't realize how much the Masters have to spend for the welfare of Their disciples. And that's why many times it happens that the langar also becomes a difficult thing for Them. Master Sawan Singh Ji used to say, "People come to the Masters thinking that They have a lot of wealth, but they don't realize that They have to take care of many disciples, and many times it becomes very difficult for Them even to maintain Their langar."

That disciple waited all day long for that day's donation, but in God's Will nobody came on that day to give money to Nizamudin Aulia. When that disciple became sad Nizamudin Aulia told him, "Dear One, I don't have anything else with me except these

broken shoes. If you want you can have them." Now that disciple thought, "If I don't accept these broken shoes which my Master is offering to me He will feel insulted, and I shouldn't do that." So with a lot of disappointment in his heart, he took those shoes and he started back to his home.

At the same time, another disciple of Nizamudin Aulia, Amir Khusro, was coming from another city to spend the rest of his life at the feet of His Master, after retiring from his job. He was bringing all the wealth he had in the form of silver coins, and they were all loaded on camels. Now from one side Amir Khusro was coming to the Master, and from the Master's side that other disciple was going back home. So when that person who was carrying Master's shoes came near Amir Khusro, because he was an advanced disciple, Amir Khusro started smelling the fragrance of the Master's shoes. And as the other disciple came nearer and nearer to Amir Khusro, he smelled the fragrance stronger and stronger.

But after that dear one passed Amir Khusro, he realized that the fragrance was now coming from the opposite side, and seeing that man he called him. Amir Khusro thought, "Whatever the secret of the fragrance is, that is all with this man, so I should ask him where he is coming from." When Amir Khusro asked him, that dear one was very sad and he told the whole story to him. He said, "I was hoping very much to get some money from the Master, but today I have understood that the Fakirs, the Masters, don't have any money with Them. My Satguru didn't give me anything except these broken shoes which I am carrying."

Because Amir Khusro was getting the fragrance from those shoes, he asked him whether he wanted to sell those shoes. When that dear one agreed to sell them, Amir Khusro asked him, "How much should I pay for these shoes?" That dear one replied, "What can I ask for these broken shoes? I don't know how much value they have. You can give me whatever you want." So Amir Khusro said, "I cannot give you the full value of these shoes, but I can give you [at least] some part." So, keeping just one camel and some money for his wife and children, he gave all his wealth to that man and bought those shoes.

After giving all his wealth for those shoes, he went to Nizamudin Aulia and gave those shoes to his Master. Nizamudin Aulia asked, "Where did you get these shoes?" Then Amir Khusro told the story of how he had bought those shoes of the Master after giving all his wealth. When Nizamudin Aulia asked him how much he had paid for the shoes, he replied, "Master, I didn't have enough because I can never pay the value of these valuable shoes, but I gave him whatever I had."

Nizamudin Aulia became very pleased with Amir Khusro and He said, "Even after giving all your wealth, still you have bought these shoes at a cheap rate."

You see, Amir Khusro was also a disciple of Nizamudin Aulia, just as the other dear one who was given those shoes was also initiated by Nizamudin Aulia. But there was a great difference between them. For the other dear one the shoes didn't have any value, but for Amir Khusro they meant everything, and to get them he gave all his wealth.

So that is why what Master Sawan Singh Ji used to say is true: "Rare are the noses that can smell the fragrance of the Master."

2000 October: Learning to Die

Original Date: January 22, 1964

A talk given by Param Sant Kirpal Singh Ji, January 22, 1964, Washington, D. C. The talk is preceded by a conversation between Master and the disciples. Master asks about one man at whose house he had stayed about three months before.

QUESTION: Mr.----? You asked about him?

MASTER: Yes, yes, yes, yes. How can I forget him?

QUESTION: He's just fine. He's keeping his diary.

MASTER: [chuckles] That's all right.

I have to remember so many people. You have to think of one man, and I have to think of so many. [laughter] And that is also not superficial; it is remembrance from the heart of hearts.

QUESTION: Now Madame Hardevi will sing a song.

[Madame Hardevi (Taiji) sings a hymn to the Master: "It is strange, but people who are afraid to die come to you to learn to die untimely deaths."]

MASTER: Whoever has been born must leave the body some day. There is no exception to the rule. This leaving of the body is what is called "death." All men, whether they are high or low, rich or poor, have to leave the body. The man-body has been given to us only for a temporary period. This is a golden opportunity, for in this body we can know God and know ourselves. To know God, we must know ourselves first – who we are and what we are.

Most of our life has already passed. This physical body is the first companion that we have when we enter the world, but it does not go along with us. So, naturally, all the things with which we come in contact through this physical body cannot go along with us. A wise man is one who works with foresight: he asks, "What is that thing that we can keep, that we can take with us, even after leaving the body?"

All Masters say, "We cannot know Him unless we learn to die while alive." The last enemy that we have to conquer is death. But how can we conquer death? There is no escape from it, no exception to the rule. Even the Masters who came here – the very incarnations of God – had to leave the body; and we also have to leave it. How are we to conquer death, when there is no escape? I think the only victory over it we can have is to learn how to die.

What happens at the time of death? The soul leaves the body: the life force is withdrawn from underneath the feet, goes up and reaches the back of the eyes; the eyes are upturned, and the drop-scene[10] falls. Now, if we know how to leave the body at will and rise above body-consciousness – if we die daily by learning to leave the body daily – then there is

[10] Drop-scene: A term used for drop or act-drop; also for the final scene of a play or drama in real life, that on which the curtain drops.

no fear of death. Death is no bugbear. It is a change from the physical world into the Beyond.

So all Masters who came said, "Learn to die so that you may begin to live." Death appears to be a bugbear to each one of us. If anyone says, "Oh, you have to die," we do not like to hear the word of death. But we have to leave the body.

Why are we afraid of death? For two reasons: one, we do not know how to leave the body. You might have seen on the faces of men dying what agony they are passing through. The second thing is, we do not know what our fate will be after leaving the body. Where are we to go? So these are the two main causes of fearing death. So Master says, "You must learn how to leave the body." He tells people who are afraid of death to pass through this death process while they are alive; and there are many ways for that. Some are artificial, man-made. And some are natural, God-made. The man-made ways are difficult, arduous, time-consuming; and we are by heredity not fit for them. But there is a natural way, too.

When you leave the body, it is said you see that all glory and beauty lie within you. But now we have no glimpse of it, no experience of it. Tulsidas, a great Saint, tells us that when he left the body and reached the causal plane, it was so beautiful and so enchanting that he thought this is the best of all that a man can have. But, he says, when he transcended the causal plane into the Mahabrahmand, the pleasure and bliss that he felt there was so much greater than the bliss he had while in the causal plane, that it seemed in comparison to be a washroom. Do you see? We hear so much about the Beyond, but we still do not know how to leave the body and enter the inner planes.

So when Masters come they advise, "Learn to die so that you may begin to live." One man went to Prophet Mohammed and said to him, "You tell us to learn to die, to 'die while alive.'" And Prophet Mohammed said, "If you want to reap the full fruit of having the man-body, then go, learn to die! Leave the body at will."

Then the man was perhaps afraid of leaving the body, and he asked, "Is it a death that will lead me to the grave?"

And Prophet Mohammed said, "No, it is not such a death that will lead you to the grave; but it is a death that will lead you from darkness to light."

This is what all other Masters said. Is it possible to die, to leave the body at will? Masters say yes. It was asked of St. Paul whether men can die. He said, "I die daily." Guru Nanak was also asked, and he said, "I die a hundred times a day." So all Masters give us that advice. Death now appears so fearful to us; but those who have learned how to die, to leave the body at will and traverse into the Beyond, who have tasted the bliss of the Beyond, want to leave the body; but they are controlled-they have to work in this plane under the will of God.

It so happened at the time of death of Maulana Rumi, a Mohammedan Saint, that as he was on his death bed and leaving the body, some friends of his came in and prayed, "O God, let him recover." And he opened his eyes and said, "Let this recovery be for you."

And they asked him, "Don't you want to recover?"

He said, "No."

"Why?" they asked.

He said, "In my daily life I could hardly snatch away some time to leave the body and go into the lap of my Father. The body stands in the way between me and God. Now the time has come for this curtain of the body to be rent asunder, once for all. Wouldn't you like me to leave the body and go into the lap of the Father, once for all?"

Do you see the angle of vision'? That is why it is said, "Why should we weep for the Saints? Why should we weep for the Master? They go to their Homes." We should weep for those who have spoiled their lives; who have not learned how to die while alive. If you once know how to leave the body at will and traverse into the Beyond, to have an experience of that beauty and bliss, then naturally, you would like to be there. For that reason, you will find as Kabir says, "Every day man is dying. But he has not learned to die while alive – the true living – the true death, while alive. That is why he comes again and again, again and again: because man goes where he is attached."

Can we leave the body at will?

That's the point. Mira Bai says yes. "Now I am convinced," she says, "that my soul, my surat, can traverse into the Beyond – can fly into the Beyond." Tulsidas was asked the same thing, and he said that we can traverse into the Beyond. Who can? The Saints and others who sit at their feet.

So when you go to a Master, the first lesson he gives you is to die while alive, and how to die. He gives an experience of it; you forget your body for awhile; and your inner eye is opened; you have the experience of God in the form of Light and Sound Principle. If you are regular in doing this from day to day, you will have no fear of death.

The hymn she was just singing was to the Master. It goes: "We have seen a very strange event. People are afraid of death, and yet they are coming of their own will and pleasure: they want to die while alive. And these same men are having their untimely deaths daily at the feet of the Master."

Whoever can tell us how to leave the body at will and go into the Beyond can give us an experience of how to do it, by demonstration. Then, by regular practice, we must learn how to die at will. If we once know how to leave the body, then our whole angle of vision will be changed. The Master gives us some experience on the first day of initiation of how to rise above the body, of how to open the inner eye; he gives us something to start with. Then, by day to day regular practice, we learn to die.

Regular practice makes us regular. If you know how to leave the body daily, when the time of death comes, you will go willingly. So I have now, for instance; I am going back; I have no fear of going back.

Unless a man learns how to leave the body at will, how can he enter the kingdom of God? It is within you. "The kingdom of God cannot be had by observation; it is within you."

This is the first step; it begins, you might say, where the ABC of Para Vidya, the knowledge of the Beyond, starts. This is a religion above all religions of rites, rituals and dogmas. It is one for all. Plutarch tells us, "The soul that is initiated into the mysteries of the Beyond has the same experience that it has at the time of leaving the body at death." So, this is perhaps a very wonderful thing: people are afraid of dying, and they are

willingly coming and asking, "Master, tell us how to die!" There is no question of being a Hindu or a Mohammedan or of belonging to any other religion. Those are outward forms badges we are carrying. But this fate awaits us all, without exception. This is what the Masters teach. This is one thing that awaits everyone; and if you do not learn how to leave the body, you must be in the agony.

This is the mystery of life that has to be solved. "There are so many mansions in the house of our Father"; there are so many planes in all of creation. God has given us bodies, according to those planes, to work through, when we want to. But the pity is that we cannot transcend the physical body. All the methods that we follow pertain to the outgoing faculties. They are meant for the preparation of the ground, for developing love and devotion in us. They are good actions. But unless you learn to leave the body at will and be conscious of that God Power controlling all of creation, you cannot become selfless.

So all Masters say that the world at large bases its knowledge either on feelings or on emotions or on inferences, drawn to come to some conclusion. But they are all subject to error. Seeing is above all. Seeing arises when we shake off this physical body; then it develops more and more as we rise above the other bodies. The macrocosm is in the microcosm of the man-body. We have bodies, relating to the various planes, that enable us to traverse those planes at our will and pleasure. Suchlike personalities who know the Way and can put you on the Way have been rare in the past, and are rare even now. To advance requires development by regular practice. Perseverance, steadiness and good character are three things of the utmost importance.

So the hymn that you have just heard was addressing the Master: "O Master, we see a very strange thing: we see that people are afraid of death, and yet they are coming to you to learn that very thing – how to die." It is because there lies the door to heaven; it opens when you rise above body-consciousness. This is what Christ said: "Except you be born anew, you cannot enter the kingdom of God." And then Nicodemus said, "Lord, I am an old man; how can I re-enter the womb of the mother and be reborn?" And Christ said to him, "Marvel not I say unto you, you must be reborn." First learn to die. The first birth we have is in the flesh. This is the second birth: to be reborn. "Flesh is born of the flesh and spirit of the spirit."[11] The first is born of the "corruptible seed." and the other of the "incorruptible seed."[12]

This is not a new thing; all Masters have been referring to it. In the olden days in India, the rishis had the custom to make children twice-born. Reborn or twice-born means the same thing. First they were born in the flesh: then they were made to be born into the Beyond – that is counted as being twice-born. That twice-born custom was performed only by the religious leaders who were competent to give the children an experience to be born anew into the Beyond. Even now the system continues. They used to give them the Gayatri mantra. They had the competency to raise their soul above body-consciousness and to open their inner eye to see light compared to the sun rising. Now the system is

[11] John 3: 1-7.

[12] I Peter 1: 23

there; the same mantra is given; but they are not competent to give them the experience of being reborn or twice-born.

So these truths are not new ones. All past Masters always gave them out. These are the old, old truths that we have forgotten. You cannot learn them from those who are merely adept in the elementary steps; although we have many people like that.

[A new arrival comes in, and Master greets him, and seats him with, "We were just sitting here talking all about our problem of life – the main problem of life." He then goes on to repeat for him, almost word for word, the talk he had given up to now. Then he continues:]

So what is death? Death is only a transference from the physical world into the Beyond. When you first learn to die, your whole angle of vision is changed. When you get more bliss inside, you naturally become unattached outside. If you do serve humanity, you will serve it from the angle of vision of the soul and of God residing in every heart.

So these are the truths that have been given by almost all Masters. Strangely enough, we find that people are afraid of death, yet they are coming to the feet of the Master to learn how to die willingly. Untimely deaths are occurring. Those who come to the Master are given a meditation sitting. They rise above body-consciousness for a while; they see, "Oh, this body is gone!" The inner eye opens; they begin to see the Light and hear the Voice of God, too. That is why Christ said to his disciples, "Blessed are you, for you see things that the old prophets and righteous men could not see; you hear things that the old prophets and righteous men could not hear."

So when you come to a Master, you know how to die. When you know how to die, then there is no fear of death; you die daily. As Guru Nanak said, "Learn to die a hundred times a day at will." So the first step that we have to take is to rise above the iron curtain of the man-body. Then you know yourself; you come in contact with God; you have the Bread of Life and the Water of Life, which is Word personified; you become spiritually healthy. On the spiritual health depends the health of both the mind and body.

These are the teachings that were given by all Masters who came in the past. These teachings still stand. But for want of practical people, we have forgotten them, that's all. For that, of course, purity of heart is required. "Blessed are the pure in heart, for they shall see God." This is what all Masters have said.

[Master speaks to the visitor:] This is the talk that was going on just before you came here.

We have joined various schools of thought only for that purpose: the solving of the mystery of life. When you solve it, then you can help others, too. This is a practical subject of Self-analysis. The elementary steps we have in almost all religions. To remain in some religion is a blessing. If you don't remain there, either new ones will have to be formed or there will be corruption. So it is better to remain in your own truth; there is no need of changing; it is the first step you have taken; that's all right. Reading scriptures and performing rites and rituals are meant only for developing love and devotion for God and a desire to know God. They are good actions. But the mystery of life is to be solved in this way: by knowing oneself.

We now say, "This is my watch, I can lay it aside"; I say, "This is my coat, I can take it off'; but I say, "This is my body, I cannot remove it altogether." This is something to be learned at the feet of the Master.

So the poet of this hymn says, "Strangely enough, people are afraid of death and they are coming willingly to the feet of the Master to die: not only to die, but to meet with untimely deaths, deaths which do not lead them to the grave, but give them more light" – from darkness to light. This subject is common to all.

[Master again speaks to the new arrival:] I am just repeating in a few words what we were talking about before. I am so very glad to see you; was speaking about you this evening. We never expected you, but you've come – so very glad to see you.

So I have a common ground for all. To practice it requires no change of religion, but to be true to one's own religion. These truths already stand; but we have forgotten them, that's all. A true Christian is one who sees the Light of God, and a true Sikh, Hindu or Mohammedan is also one who sees the Light of God. Those who see the Light of God are nearer to God, and they derive the full benefit of joining any particular religion.

These truths already exist in all scriptures. But to have the right import of them, we need some man who knows the Way. If we want to interpret them only at the level of the intellect, then we cannot do full justice to the work. The intellectuals say it is the light of the intellect. Well, it is true light; people see it; even children see it. Every day, they are having it. Persons who can give that experience were rare in the past; even now they are rare; yet the world is not without them. But we can have the right understanding and the true import of the scriptures only at the feet of someone who has had that very experience in life and who is competent to give us Light. That is why it was said, "The Son knows the Father and others to whom the Son reveals him." The Sonship continues. Christ existed before Jesus and exists even now. Christ is the God Power; It continues working at different human poles for the guidance of the child Humanity. They called it Christ Power; they called it Master Power; they called it Guru Power.

Blessed are they who, with the grace of God, have this man-body. The highest aim before us is to know God. And to know God, we must know ourselves; not as a matter of feeling or emotions or drawing inferences, but as a matter of self-analysis. Seeing is above all.

If people understand from this level, there will be no duality. Unity already exists. The way back to God is also very natural; but they have forgotten, that's the pity. In their own zealousness, people consider perhaps that they have the only truth. Truth is for all. And there is a religion of religions, a religion above all other religions; it is Truth.

[Master is told about plans for a meeting the next morning and is asked now if he can attend. The representative says there will be no meditation in the morning so Master can go there.]

MASTER: I will learn something. [He laughs.] A man learns and unlearns all through life, you see. Wherever I go, I go as a student. I'm still a student; I've been a student all through my life. [There is more discussion about the next morning's meeting.]

MASTER: Has anybody anything to say? Yes?

QUESTION: We have to rise above and overcome the body. Suppose a person has been initiated not too long and he passes on. Will the Master meet him there?

MASTER: Surely, surely. It is God in him, not the son of man, mind that.

QUESTION: NO, what I mean is, the Master meets him; he doesn't go through the angel of death or anything?

MASTER: Well, look here, I tell you:

Those who have got the contact with the God Power, with the Light within them, why should they go to the angel of death?

QUESTION: I'm not talking about your older initiates, but the new ones that have just come in.

MASTER: The new ones, also. They must have some experience to start with. The seed is there; that is not lost, you see. That should have been developed; if not, well, even then the seed is not lost. Yes, please?

QUESTION: If the initiation experience is one to learn to leave one's body in order to see God, are we to conclude that there is no hope or means for those who have not experienced initiation? Are they lost?

MASTER: I tell you. There is food for the hungry and water for the thirsty. Demand and supply is the law of nature. Where fire burns, oxygen comes to help. The guru appears when the chela is ready. If a man has desire in his heart to know God, as God resides in every heart, He knows, This child is after Me; He makes some arrangement to bring him in contact somewhere where he can be put on the way. And who can put him on the way? No son of man can do it. When God has no equal, no brother, no father, no mother, who can give you a contact with Him? God is Light; God is Sound Principle, the Music of the Spheres. Wherever God is manifest, that manifested God at the human pole will be able to raise your soul above body-consciousness and give you a contact with God Himself. And those who have the desire for it are having it. "Ask and it shall be given unto you." "Knock and it shall be opened unto you." Those who are ready are having it. This readiness might come as a reaction of the past. And sometimes, when a man passes through many vicissitudes of life, he looks to some safer haven. They have a sort of awakening; they have some inkling of a desire to know God. And God makes some arrangement for them. They are all children of God. God the Father loves the children. Those who are not initiated are not because they are not ready yet. If they are, they must have it.

QUESTION: Master, you indicated the other day that, without your knowledge, they have prepared a big celebration for you on February 9, that is, a convocation of Saints, through the World Fellowship of Religions; and they want to welcome you back to India. This is separate from the big birthday celebration to be held on February 6.

MASTER: Yes, they have sent me that word. I told them not to do it, but with all that, they have done it.

QUESTION: Are there to be two celebrations? the 6th and the 9th?

MASTER: The 6th is continuous.

QUESTION: Is the celebration to be at the Ashram?

MASTER: When I go, they will run there by the thousands

QUESTION: I know. Master, you said fifty religions were to be represented.

MASTER: There are many religions. There are Christians, too. I have been in contact with them, with all those people. That is why. They love me, I love them.

It is God's arrangement, not mine, you see. I am dragged on, like anything. It is His grace. This credit does not go to me, I tell you; it goes to God. I am the same man as you, you see.

QUESTION: Every day somebody wants the Master.

MASTER: Well, it is God's grace. We had a response everywhere, with whomever we met, whether he was of one religion or the other, whether he was a social head or a religious head or a political head. And I see it is by the grace of God or the God in our Master – it is His grace working, you see. Master is one. . . .

That's the awakening; not from man, but from God above, everywhere. And we had a great response everywhere. Well, it is His work going on, you see. We find this awakening everywhere.

2000 October: The Fruit of Simran

Original Date: September 30, 1981

This question and answer session took place September 30, 1981, at Village 77RB, Rajasthan, India.

QUESTION: [A question was asked about meditation.]

SANT JI: We can even meditate without closing our eyes, but if we will do our practice like that, it will be very difficult for us to look [inwardly]. That is why in the beginning, until we develop the habit of seeing the inner things, we should close our eyes and do meditation with our eyes closed. You can use a blindfold, and whenever you become aware that your eyes are open you should at once close them and meditate like that.

When we perfect ourselves in doing meditation, when the inner veil is lifted, and when we reach Almighty God, after that this problem is solved by itself. Then it does not make any difference whether our eyes are closed or open.

Kabir Sahib said, "I neither close my eyes, nor do I close my ears. I don't give any pain to my body, because happily I can see the beautiful Form of my Master with open eyes."

QUESTION: Master, is it all right to use ear plugs or things to muffle outward sounds if you're doing Simran, say at an airport or a busy place? And also, is it all right to use them when you're doing Bhajan?

SANT JI: You can happily use all these things, but I will tell you one thing, and this is the reality – that when by doing Simran our mind becomes still, then it makes no difference whether we are in a crowded place or in a lonely place. The dear one who has stilled his mind finds peace even when he is in a crowded place.

You know that in this world everybody is doing his or her own work without paying any attention to what other people are doing. You know that when we are flying in a plane, the pilot is engaged in his work and he does not pay any attention to the sounds and the noises which are happening in the aircraft. At the same time, the stewards and the other people working in the aircraft are doing their work and they are not bothered by the sounds over there. So if you also just go on doing your work of Simran without paying any attention to the sounds happening there, you can also do as they are doing.

Guru Nanak Sahib says, "Those whose hearts are still feel loneliness or seclusion everywhere." If our mind is not getting the fruit of Simran, if we have not given him the taste of the Sound Current, then even if we are sitting in a dark cave, even if we are sitting underground, still our mind will remain restless; he will be spread all over the world and he will go everywhere. But if we are giving him the fruit of Simran and if he is getting the taste of the Sound Current, then even if you are in a crowded place your mind will remain peaceful.

After rising above the mind and the organs of senses, when we listen to the Sound Current, then it seems to us that this Sound can be heard even by people who are living twenty or thirty miles away; but that is not the case. The Sound Current is so loud that we feel that it can be heard by many other people, but the reality is that only the person who is hearing the Sound Current is able to hear it, and not the other people.

Many dear ones who have manifested the Shabd or the Sound Current within write me letters, and they even tell me in their private interviews that they cannot bear the loudness of the Sound Current and it should please be reduced.

Even the Sounds of the lower planes are very loud. When I was initiated by Baba Bishan Das into the first Two Words, He gave me the knowledge of how to reach up to the second plane, and when I used to do that meditation I used to hear the Sounds from there. Once in the month of June, which is a very hot month – especially in Rajasthan because the sand is heated up very quickly I was sitting for meditation, listening to the Sound Current, and it so happened that suddenly the Sound Current came very loudly and it was so melodious that my heart was attracted to it and my mind was also fascinated by it, and I liked that very much. But at that time I felt that some musicians had come and were playing their musical instruments near my house, and I felt like coming out from meditation to see them. After some time, when I couldn't stop myself, I came out and for an hour or so I went on searching for them. The sand was very hot, but I was not aware of it because I was still hearing the Sound Current. There were some noises over there [also], but I was not aware of them because the Sound Current was very loud, and it was so melodious that I wanted to meet those musicians. I thought that somebody was playing musical instruments there.

For one hour I searched for them. There was a farm there and I went into the field, but I couldn't find anybody. When Sunder Das, an initiate of Baba Sawan Singh who used to live with me, came to know that I was out of my cave and was searching for somebody and that there were blisters all over my feet because the sun was very hot, he [found me] and he asked me what I was doing over there. At that time I came back to my consciousness and I became aware that I was out of my meditation place, and then I told

him that I was looking for those people who were playing musical instruments. He told me that nobody had come there and nobody was playing any instruments.

So this was an incident of my life. When I met Master Kirpal I told Him about that and He said, "Yes, that is true." The sound of the Shabd is so loud and so melodious that when the dear ones start listening to it, they cannot stop themselves, and many times dear ones come out of their meditations, thinking that somebody is playing instruments outside. But that never happens; nobody ever comes there to play instruments. It comes from the within, but because the Sound is very loud, the dear ones feel that somebody is playing musical instruments [outside].

I mean to say that when your mind is stilled by doing Simran and you start hearing the Sound Current by Itself, then even if you are in a very crowded place where there are so many noises and disturbances, still you will not be disturbed by those outer sounds, because the sound of the Shabd is so loud that it will cover all other sounds, and you will be able to do your meditation, even in the crowded places.

What happens is that when the dear ones get the Initiation, they do not put as much emphasis on doing Simran as they put on listening to the Sound Current. That is why they always lack in Simran. No doubt they hear the Sound Current, but because they have not yet perfected their Simran, and because Simran [is necessary for] rising above, or withdrawing from, the nine openings of the body, as they have not brought the soul to the Eye Center, the place where the Shabd is coming, that is why the Sound which they hear does not give them any interest. Sometimes they like to hear the Sound Current, but the Sound Current is not as effective as it should be and it does not pull the soul up because the dear ones have not done enough Simran.

If we have done a lot of Simran and if we have brought our soul to the Eye Center, then our soul gets on the Shabd or the Sound which is coming there, which we hear there, and we are able to reach our Real Home. If we hear the Sound Current after perfecting our Simran and after reaching the Eye Center, that Sound Current or that Shabd will definitely pull us up, and we will like that very much.

Nowadays, what do people do? Whenever they have done a little bit of Simran during the day, and when their mind is a little bit quiet and still, then the Sound Current which they hear is very melodious and they like it, and sometimes they feel a little bit of withdrawal. Other times, when their mind is not quiet and they have not done enough Simran, then no doubt they hear the Sound Current, but still the Sound Current is not able to pull them up.

In the early ages the Masters used to give Initiation in two parts. First They would give the Simran, then after the disciples had perfected their Simran and completed the course of Simran, they were given the Sound Current. But in that system there was one difficulty for the disciple, that many times the Masters would leave the body before the disciples could perfect their Simran, and then they were not protected, because you know that the Sound Current is the only thing which protects and takes care of the soul. That is why in this Iron Age Kabir Sahib started this practice of giving the complete Initiation at one time, giving the Simran and the Sound Current at one time, so that the disciples would not have to face this difficulty of not being taken care of by the Master.

But we people do not understand this and we do not take full advantage of the grace of the Master.

What do we do? We do not do enough Simran. We are supposed to do Simran all the time – when we are walking, talking, sitting, standing, or doing anything with our hands and feet, when our mind is not engaged in any type of calculation. If we do Simran all the time, the amount of Simran which we are supposed to do can be done very easily, and after that when we sit for meditation – since before we sit we would have done our Simran at once our soul will withdraw from the body and we will start hearing the Sound Current by itself. But because we do not place enough emphasis on Simran, that is why when we sit for meditation all our time is spent in just collecting our thoughts, and because we lack in Simran that is why we hardly withdraw our soul from our body.

You know that most Army men are very jolly people and they like to drink and dance and make merry. When I was in the Army, every night my colleagues, those who used to work with me, would drink wine and then they would start dancing and they would play many types of jokes and things, just to feel good. At that time, because from the very beginning I had this longing for God in my within, I had this habit of closing my eyes and sitting as if I was doing meditation. At that time I had not even met Baba Bishan Das, so I did not know what to do, but still I was in the habit of sitting with my eyes closed and I was trying to look inside myself. Of course, I was not able to see anything inside at that time, but still I was in the habit of sitting that way, and even though I was not seeing anything I was able to get absorbed in doing that. Later when I had developed this habit it helped me a lot. But what did those other Army men do? They would be drinking and dancing and they would come near my bed and try to disturb me, but I was never aware of their disturbance or of the noises they would make, and they were also very surprised by that.

[Another question about meditation]

SANT JI: Yes, in the condition of sickness you can lie down and meditate, because when you are sick you might have pain in your body, and even if you lie down you will not fall asleep. But if you are lying down while you are healthy, then [it is very likely] that you will sleep and not meditate, and you will miss the time of meditation.

QUESTION: What is the extent of the Master's control over the disciple's life, and to what extent is the disciple able to act apart from the Master's guidance?

SANT JI: The fact is that the Master is responsible for a disciple's present life, as well as for the life beyond. Only He knows, and it is only in His hands, to keep the disciple in this world as long as He wants; and even after the disciple leaves this world it is in the hands of the Master whether or not to give him a new birth or in what body he should be sent. It is all in the hands of the Master.

Master's hands have a very long reach. They even cover the Brahmand and the other divisions of the Creation. If you see that any disciple is not obeying the commandments of the Master, don't think that Master is not aware of him and that Master is not paying any attention to that. It is because of the graciousness of the Master that He has given a chance, He has given time to the disciple to improve himself. But we should know that the rope of the disciple is always in the hands of the Master, and whenever He wants He

can bring him back. But He gives him some time because Master is very patient and He thinks, "Let me give him some time and a chance to improve his life by himself." If he is not able to do that, sooner or later Master definitely brings him back.

When this Creation was created when the islands, the earth, the world below, the sky, and everything was created – at that time the Negative Power pleased Sat Purush and asked Him for four boons. He said that when the Saints come to liberate the souls They should not perform any miracles. In other words, They should not do any extraordinary works to attract the people. The second boon which He asked for was that the Saints should make the disciples meditate and only then They should give them the liberation: again, the Saints should not perform miracles to liberate the souls. The third thing He asked for was that the souls should not know about their past lives, and they should not know for which karma they are suffering and for which karma they are enjoying. And the fourth boon was that wherever He gave birth to the souls they should be content in that body.

That is why when the Saints come in this world to liberate the souls They live like ordinary people, and that is why They never perform any miracle. Moreover, They never force the Initiation on anybody.

If They performed miracles, just imagine – They can do this without any problem, because God has sent Them into this world and They can do anything They want. But if They were to perform miracles everybody in this world would start following Them.

To give an eye to a blind person is not a very big thing for the Master. To heal people is not a very big thing for the Master. In the same way, to bless people with sons and with whatever they want is not a very difficult thing for the Master. They can do these things without any big effort because everything is in Their hands. But They do not do these things, because if They were allowed to do that everybody in this world would start following Them.

If you want to know about the miracles the Masters can perform and which the Masters do perform, you can talk to any initiate who is doing the meditation and ask him: he will tell you how the Master is protecting him in the inner planes.

The other thing about disciples obeying the Master: I would say that he is the true disciple who surrenders his life to the Master and becomes worriless and does whatever his Master wants him to do.

QUESTION: Isn't the ability to surrender also a gift given to the disciple by the Master?

SANT JI: This gift is given to the disciple by the Master, because They have come into this world only to give that gift. But the disciples are sleeping in respect to the Master. That is why they are not receptive to that gift. A few disciples do get this gift and they solve their purpose [for coming into this world].

Once a dear one came to Master Sawan Singh and tried to touch His feet. Master Sawan Singh became very upset with him and then the disciple requested, "Master, please shower grace on me." Again Master got upset and He said. "I go to everybody in the morning at three o'clock, carrying the basket of grace and the gifts, but all the people are sleeping in deep sleep. They are intoxicated by sleep and there is nobody awake to receive my grace."

When I went on the world tour, at many places where we had the meditation sittings I used to tell people that they should not worry: I will make them leave off and then I will go. But still many people would start doing the meditation and after some time they would fall asleep and then, feeling that everyone else had left, they would open their eyes to see whether everybody was still sitting or not. I mean to say that when people can sleep in meditation even when the Master is sitting in front of them, when they are not able to receive the grace and gift of the Master even when He is sitting physically in front of them, what to talk about their receiving the grace when the Master is far away from them physically and when it is the night time!

Here also it happens that some people start meditating and later on they go and sit in the back, or sometimes people come from the back and sit in the front. Sometimes people open their eyes to make sure that everybody else is still here.

Even the worldly parents care for their children, and you know that the Saints are much more loving and compassionate than millions of worldly parents. They are ready to do every possible thing for the disciple.

QUESTION: Forgive me for asking this, but it was very nice for Sat Purush to give the boons to Kal, but why as a result does Kal have to make it so difficult for the souls?

SANT JI: [Sant Ji laughs.] It was not difficult for the souls, but the Negative Power has created mind, our enemy, and when our soul is not ready to give up the companionship of the mind only then it becomes difficult.

Dear Ones, this is not that difficult; we have made it difficult.

Master Sawan Singh Ji used to say that if you cannot do anything, at least you can have true love for the Master. When you will have strong and true love for the Master, where will you go? You will go to the place from where the Master comes.

You see that when the Sant Satgurus come into this world, They do not tell us to do any japas [repetitions], They do not tell us to perform any austerities, They do not tell us to go and visit the places of pilgrimage, and They do not tell us to do any hard practices. They tell us, “Do this meditation and if you will do this I am ready to help you; I am here to take you back Home.” Their meditation is very easy, but still we are not ready to obey Them.

QUESTION: Sometimes when I hear the Sound, I’m not sure whether it comes from the left or the right. [How can we know if we are listening to the correct sound?]

SANT JI: At that time the Sound is coming from above the head; it is coming from the Eye Center. At the time of Initiation it is said that you should not pay any attention to the sounds coming from the left; you should only listen to the Sounds coming from the right. If a satsangi has to face this situation, if he is not able to distinguish from which side the sound is coming, at that time he should simply go on focusing his attention at the Eye Center and then gradually this problem will be solved and he will know from which side the sound is coming.

QUESTION: How much importance do you put on doing physical and financial seva ?

SANT JI: Yesterday in the Satsang I made it very clear. You should listen to that tape again.

QUESTION: This morning during meditation it was very intense for me. I wonder if the pain I feel is from my own attachments and lack of cleanliness, or if it's just supposed to be that way.

SANT JI: Many times we feel pain when we are not interested in doing the meditation. Sometimes when we are not in the habit of meditating regularly, and if for some period we start doing meditation more than we are used to, then also we feel pain.

But gradually this pain will go away. The satsangi should not become worried about this, and he should definitely and regularly devote the hours for meditation, and in that way he should develop the habit of meditating regularly. Sometimes the Negative Power even bothers the disciple, and he sends this feeling of pain so that the disciple may come out of meditation.

QUESTION: When that happens, is it from the Guru? [the rest of the question was cut off]

SANT JI: Whenever the satsangis sit for meditation they should forget everything. They should forget the world and just do their meditations. If you will get a taste of the Sound Current and if you will get interested in that, and if you will not be aware of the world outside and the other things, then you will not remain aware of the Simran or anything else which is happening.

You can do only one thing at a time. That is why when you sit for Simran do only Simran, and when you sit for Sound Current you should only listen to the Sound Current.

[A question about "trouble with meditation"]

SANT JI: Yes, Swami Ji Maharaj said that those who are the thieves of meditation, those who do not want to meditate, they are bothered by lust, laziness and sleep. They get kicked and knocked, and they get drowned in the river of greed.

QUESTION: Christ was a Master. You talk about the Masters not performing miracles. [Yet] it was written that Christ performed many miracles. Why was that?

SANT JI: [Sant Ji laughs.] Often after the Masters leave the body Their disciples write such stories to glorify Them.

A couple of months ago, a high commissioner [an embassy official] left India. He was posted in Bogota, Colombia. When he went there he met some satsangis and he was very pleased to see them. They told him about the Path and about the Ashram which they have in Bogota. When he went to visit Sant Bani Ashram in Bogota, he was surprised to see the devotion of the people for an Indian, because he did not know what a Saint is. When he further inquired about the Path and the Masters, he was still more surprised, because the dear ones told him many stories of miraculous events. So when he came home on leave, he especially came to meet me at Pappu's house. He told me about the devotion of the people and how he was compelled to come and see me, because those people told him about the miracles and other stories. And he even told me how much they were loving me and that in a way they had surrendered themselves to me.

I told him, "Brother, I did not show any miracles to them. It is all the grace of the Master. And as far as their surrendering to me is concerned, you know that when the disciple surrenders to the Master, only then he gets the full attention and attraction of the Master.

As they say that they have surrendered themselves to me, only they know how much I have surrendered myself to them. That is why they are seeing me and feeling my presence whenever they have any pain or problem. They say that it is a miracle, but this is the truth, it is not a miracle, it is just simply a matter of the grace of the Master."

So when the disciples come across any incident in which they see the hand of the Master working for them, they call that incident a miracle, and in order to glorify the name of the Master they tell people that Master has performed a miracle.

If I went on telling you the miracles which my Master Kirpal performed it could fill many books. Most people will be surprised and many people will not even believe how these things can happen, but the dear ones who have seen this and with whom these things have happened, they know that it is true.

There was a person who used to take care of this garden – one of his legs was paralyzed and the other was also very weak. He was not able to walk with those legs and he had given up all hope in his life and he did not want to continue living. But when Master Kirpal went to Kunichuk Ashram, Sardar Ratan Singh, who used to own this place, told the gardener to go and have the darshan of Master Kirpal Singh.

When that man was brought to that ashram, they told me about his sickness and I requested Master, "Master, please shower grace on him." Master told me, "Why don't you give him a leg? Why don't you heal him?" I said, "Master, You are the Owner of all Creation. Why do You make Your dog hunt? Why don't You shower grace on him directly?" Then Master graciously showered His grace on him and told him to massage his leg with a special type of oil.

After a few days both his legs became all right, and he still has the use of his legs and he is perfectly all right. But at that time when he came to my ashram he was so desperate, he was so sad that he said, "Now I don't want to go back to my home. I will spend all my time here in the ashram." But when his legs became all right he left the ashram, he left everything, and he even left the job of taking care of this garden.

In India if any woman gives birth to a daughter it is considered a very bad thing, because in India everybody wants to have sons and they don't want to have daughters. So like that, there was one satsangi lady who had six daughters and no sons, and when she came to Master she requested Him to bless her with a son. At that time I was also sitting with Master and Master smiled and told her, "Why don't you go and ask him? He knows a lot about medicine and he might be able to help you." [Sant Ji chuckles] I knew what Master meant and I said. "Master, why don't You tell her that she will get a son?" But Master didn't say anything; He just smiled. And after ten months the same lady came back with a son, a very healthy baby boy, and she said, "Master, this is because of Your grace that I have got this son." Master replied, "No, I didn't do anything."

I mean to say that this was just nothing, but we can call it a miracle also. After the Masters leave the body the disciples write such stories and they call these things miracles, but in fact they are not miracles.

2000 December/January 2001: God is Calling Us from Within

Original Date: November 29, 1978

This walk-talk was given November 29, 1978, at Village 77 RE, Rajasthan, India.

QUESTION: Master, I do not understand very well the significance, the meaning, of Bhajan. What do you obtain from this practice?

SANT JI: When Guru Nanak went to Mecca, many kazis, or Muslim priests, came to debate with Him. They asked Him, "Tell us more about the palace of God, which you are always praising." They asked Guru Nanak to describe the palace of God. So Guru Nanak Sahib said, "The human body is the palace of God, in which God Himself resides." He said, "That palace of God is erected on the twelve pillars." There are three joints in each leg and three joints in each hand. That makes twelve pillars, so Guru Nanak Sahib said, "That palace of God is erected on the twelve pillars." And then He said, "There are nine outlets, or you can call them windows, in that palace of God." Guru Nanak Sahib meant the nine holes which we have in the body as the outlets or the windows. So Guru Nanak Sahib said, "In that beautiful palace of God, God Himself resides, and sitting at the topmost place, or sitting at the highest place in that palace, He is always calling the people."

Daily in the evening time, the Muslim priests, or the Muslim people, they go on the top of their mosque, or the top of their building, and from there they call very loudly, and they mean to be calling God by speaking that loudly. They call it Bang, or you can call it Word or Shabda, or whatever word you want. So Guru Nanak Sahib said, "You do not need to call Him from outside because He is residing in your within, and He is calling you by residing at the highest place in your body."

That Sound is not coming from anywhere outside; it is coming from our within. Residing in the brain of the human body, God is making that Sound.

You can understand this by another example. Suppose we are taking a walk, it gets dark and we lose our way back home. If it is all dark and we cannot see which way to go so that we can go back home, then what will we do, and how can we find our way back home? We will just sit there and we will try to hear some sound or some noise. It can be the sound of barking dogs or a machine running or any other noise which can lead us to the place from where it is coming. So if we lose our way in the dark night, we can get back to our goal only by listening to the sounds. Because we are lost from our Home, and we do not know in which direction we should go, that's why God is making this Sound in our within – so that we can go back to Him, catching that Sound.

Why has the Light been put within us? It is only because we are lost in the dark night, and no doubt we are hearing some sound and we are walking in that direction. But there might be many pitfalls, and many bushes and trees in the way. If we have a flashlight with us, we can easily make that journey without having any problems. That is why in order to get back to our Home, these principles of Light and Sound have been kept within us.

The dear ones who are doing constant Simran, and those who are collecting their scattered attention and coming to the Eye Center, they understand what is the meaning of

the Sound which is coming from our within. Because we lack in the Simran and we do not know how to collect our attention and come to the Eye Center, that is why either we do not hear the Sound which will pull us up, or we do not understand and appreciate the Sound which is within us. Otherwise the Sound is the only thing which can lead us back to our Home. That Sound is not an ordinary sound: It is the Voice of God which is calling us back to our Home. If we collect our attention by doing constant Simran and come to the Eye Center, then we will know that the Sound which is within us is the Cause of all the Creation.

Paltu Sahib said, "Only the Sound which comes from above is my Master." In the Punjabi language there is a saying which many people often recite: "The Shabd, which is our Master, is calling us from the within." The Shabd is creating that Sound for us.

When the Sidhas asked Guru Nanak. "Who is your Master and whose disciple are you?" Guru Nanak Sahib replied. "My soul is the disciple of the Shabd Master, who is my Master."

QUESTION: In some of the writings of the Masters, it's said that you have only one chance for a human birth before going back into the Wheel of Eighty-four. At other places it says that you are born into the human body many, many times. I don't understand. Who only gets one chance?

SANT JI: We can know about our own self only when we meditate and go inside, but Masters know everything about our soul. If someone is told that you have got this human birth after going in this many other bodies, he is not going to believe that.

Once we had a dog in the family who became very fat because he used to eat many good foods, and milk, and things like that. His body became very fat, and that's why he used to sit either on a very good chair, or he would sit on the bed with bedding on it. He would never sit on the ground. He had so much influence on the family members that he would make them serve him very much. Every morning when all the children in the family would get up and start eating their breakfast, he would always come there and frighten us. We would throw our bread to him, but he would only eat the butter from the bread and he wouldn't touch the bread. No one in our family had any control over him because he was very strong, and he would make people serve him without any hesitation.

Once Baba Bishan Das came to our house and my father asked Him, "Baba Ji, can you tell me what is the reason behind this. He is always making us serve him like he is our father." He said, "Tell us who he is." At first Baba Bishan Das kept quiet, but sometimes Baba Bishan Das would tell the truth to the people. No matter if the people would believe Him or not, still He would tell the truth. So Baba Bishan Das said, "He is your father. That's why he is always commanding you people. In your previous birth he was your father, and now also he is acting like your father. He got the human body in which he was your father, and he always ordered you. And now again, whatever account was left over, he has come back in the body of a dog to settle that account." Then Baba Bishan Das told him, "Now none of the family members will go into the lower bodies because one of the souls from your family is going to liberate all of you."

At the time of Guru Gobind Singh, once a man came in His court with a bear and he wanted to show the plays of that bear to all the people in the court. So when Guru Gobind

Singh allowed him to perform his play, he started making that bear dance and jump around. There was one dear one who was removing the flies from the head of the Master; he was also looking at the bear. He started laughing, because he was enjoying that play of the bear very much. In those days, the Masters would allow people to serve them in that way; the Masters would allow people to fan Them and remove flies from Them. But nowadays if that happened, the other people would say that the Master was caught up in pride. So that is why, nowadays, Masters don't allow people to remove flies. But in the olden days, people used to do that. That dear one named Kiltia Singh was doing that service for the Master, and moreover, he was enjoying the play of the bear. When Guru Gobind Singh saw that he was enjoying the bear very much, He asked him, "You look very happy looking at this play. Do you know who that is here?"

That dear one replied, "How can I know who it is, because I am a man and he is a bear'?" So Guru Gobind Singh replied, "He is your father." As soon as that dear one heard Guru Gobind Singh say that it was his father who was amusing the people, he at once threw away the fan with which he was removing the flies. He got very upset, because his father, Shobah Singh, also used to do the same service to the ninth Master, Guru Teg Bahadur.

When Guru Gobind Singh asked Kiltia Singh why he did that, he replied, "My father used to do the same seva; and if, after serving the perfect Master, one has to get the body of a bear, then what is the use of serving the Master? My father got the body of a bear after serving Your father. What can I expect? I can't expect more than the body of a tiger or some other animal by serving You!"

So Guru Gobind Singh replied, "This was no mistake of the Master. It was your Father's karma. It was because of his karma that he got this body." So Guru Gobind Singh told him about the karma of his father, why he got the body of a bear. He said, "Once your father, Shobah Singh, was distributing parshad and some Sikh farmers from the place called Malwa came there to get parshad."

Since those farmers were coming back from their farms, their carts were loaded with all the things from the fields, and that's why they couldn't stop for a long time to take the parshad. They requested Shobah Singh to give them parshad very soon so that they could take care of their loaded carts. But Shobah Singh was not very humble and he said, "Why are you dancing around like a bear? Why don't you sit down? You will get parshad only when your turn comes."

So those people just took a little bit of parshad which had fallen on the ground, saying, "Now we have got the parshad of Master, why should we become bears? Why are you telling us that we are jumping around like bears? You will become a bear because you are criticizing us."

Because he was not humble in the service of the Master, that's why he got the body of a bear. So then that dear one, Kiltia Singh, realized his mistake, and again he started serving the Master.

So we can have one birth and we can have more than one birth; it depends on our karmas. And it is up to the Master whether He will give us one or more human births.

QUESTION: A brother initiate asked Master Kirpal, "What is the difference between emotion and devotion?" And Master said emotion takes you down and devotion lifts you up. Do you have anything further to add to that?

SANT JI: What else do I need to add? Master said everything you need. [Sant Ji and the disciples laugh.]

QUESTION: Master, the person who became a bear, was he initiated?

SANT JI: Yes! He used to serve Guru Teg Bahadur.

But Saints never leave the souls whom They have Initiated. You see, even when he did that mistake, and he was punished by the Master, but still, Master didn't keep him away from His feet. He brought him to His feet, and again he was liberated by the same Master Power.

QUESTION: Master, many disciples understand that Master Kirpal had said that no initiate would return lower than the body of the human body.

SANT JI: There are some reasons why they are given the lower bodies, only for punishing them. But still, the Master Who has initiated that soul is responsible for its liberation.

Many times Baba Sawan Singh Ji used to tell the story of one soul who unfortunately went into hell even though she was initiated by Baba Jaimal Singh. He used to say, "I don't want to say who that soul is. I don't want to say the name of that soul, but when she went into hell. Baba Jaimal Singh ordered me to go into hell and bring that soul back."

So when Baba Sawan Singh went into hell to liberate that soul. He asked that soul, "Do you remember the Simran which was given to you?" She replied, "No, I don't remember anything like that."

When Baba Sawan Singh asked her, "Can you hear the Sound of Shabd which is coming from your within?" She replied, "No, I don't hear anything."

So again, Baba Sawan Singh asked her, "Can you hear me?" She replied, "Yes, I can very well hear You."

So Baba Sawan Singh told her, "Follow my voice." So when she came out from hell, she started saying, "Yes, now I remember the Simran and I even remember the form of my Master, and I can easily hear the Sound which is coming from my within."

So in that way, that soul was liberated. Because of some karmas which the souls have done, the souls are given some punishment, but still, because Master is responsible. He liberates them in any way He wants. He doesn't forget the soul after giving them punishment or after giving them lower bodies.

QUESTION: Is it common for disciples to get a lower birth for just being impolite and calling other disciples bears? That's kind of frightening. I've done hundreds of things much worse than that. What will happen to me? [Everyone laughs; Sant Ji also laughs.]

SANT JI: You shouldn't do that. [more laughter]

That was a test, given by those Sikh farmers, because they were asking for the parshad of the Master with faith and devotion for the Master. And because he hurt them in their devotion, that's why they cursed him.

That's why you should never think ill of others, and you should never call anyone bad names.

QUESTION: Master, in a dream, can you go to hell?

SANT JI: You should ask this question tomorrow. The answer to your question is a long one.

2000 December/January 2001: A Thief in the Form of a Friend

Original Date: January 23, 1964

This conversation between the Master (Sant Kirpal Singh Ji) and His children took place at Mr. Khanna's house in Washington, D.C., on the evening of January 23, 1964.

MASTER: It would be better if you were to ask questions; then we will talk on it. The general talks are routine, you see. Any particular points which you would like to have clarified, you can. Any of you?

QUESTION: Sometimes it's hard to distinguish when we are meditating and something comes to us, between what is a machination of the mind and what is truly a spiritual enlightenment. For instance, when we see ourselves inside or we will see things that are of a very mundane level that we are preoccupied with every day. I will sit in meditation; sometimes I don't seem to have any control over these things. I don't want control over them.

MASTER: Your question is mixed up with so many things. What in particular do you want?

QUESTION: I want to know how to distinguish, or are we to distinguish, when these forms come to us.

MASTER: The main thing is, whatever form comes within, repeat the Five Names which are charged. Anything negative will eventually go away. Sometimes the Negative Power affects you with wrong things: then repeat the Five Names. For that purpose you have been given a safeguard against all of these things.

QUESTION: I asked you – I think it was in California – sometimes in meditation I have this terrific vibration which I can't seem to control. And You said not to think of the body. But sometimes it's so very strong that I have to stop meditating. I get so nervous, and I feel as if I was being electrocuted or something. What can I do to stop that?

MASTER: Just do it in the right way, if you do it in the right way and don't think of the body, there will be no trouble, if anything like that happens, leave it off, that's all. And sit in the right way.

QUESTION: It's so powerful that I can't help but think of the body.

MASTER: But it's not like that every day.

QUESTION: No, no, but at times. And then it rises to my throat, and I feel as if I was choking.

MASTER: No, no. That is due to the wrong way of doing the practice. Prana is involved.

QUESTION: But I don't do any yoga techniques anymore.

MASTER: Choking of the throat cannot come unless prana is involved. Breathing is involved. First it goes slowly, at intervals; then it chokes you. That is the wrong way of doing it.

QUESTION: But I don't do anything since I was initiated by You.

MASTER: These are involved: you don't do it purposely. While you are doing the practice, sometimes breathing is unknowingly involved; then naturally that choking arises.

QUESTION: But you know, I'll tell you something strange. I have had that experience mostly when I have meditated when You have been there. Now, in Vancouver in the morning meditation, I sat right next to You, and it was so terrific, I got that power so much that it was terrible. I mean, it was wonderful, but it was almost terrifying. And it happens more when You're around.

MASTER: It means that when I am around, there is radiation. The soul is withdrawn in a hurry. But your thought is not altogether free of the body consciousness. That is why breathing is involved and there is choking. And sometimes it happens out of emotions, too: emotions sometimes bring on choking.

Look here, let us give an example in a worldly way. You are going to meet your friend whom you love: perhaps it is your father, mother, brother, or anybody. And he wishes you to come alone. And even though you are going to your friend, you take so many children and other things with you. You are going to meet him and there is no time for you to speak to him. And he will also not be able to devote his whole time to you, you see? This is a worldly way of thinking. Now you have to go to God. God is all alone. Is it not so? He has no father, no mother, no brother. So naturally He wants everybody to come to Him all alone. He does not want you to take anything with you: no worldly things; not even your body; not even your intellect. He says, "You come alone." Whatever little time you devote in this way will bear forth full fruit.

When we are sitting we are not to think of outside things, not to think of the body, not to think of the breathing, not even to think of the thinking. We should be physically still and intellectually still, too. If you do it in the right way, there will be no trouble. You see?

QUESTION: But if you're intellectually still, you're repeating the Five Sacred Names?

MASTER: Those become automatic. When you think of their meaning, your intellect works. If you don't think of their meaning, after a few days they become automatic. Their charging helps. You are told not to think of the meanings, although the meanings have been given to you. You are not to visualize; you are not to think of the meaning of the Names. They will go on automatically. The charging helps. Thinking with the intellect will come in: this word means this; this plane has this and that kind of thing. Simply look sweetly and be fully absorbed. It is a question of the seeing of the soul, of the attention. Attention is the outward expression of the soul. Just as the rays of the sun enliven and

enlighten the whole world, similarly the rays of the attention (the attention is the rays of the soul) enlighten the whole body. If those rays are withdrawn, the body will be dark. When the sun sets, all rays are withdrawn and there is darkness. Similarly, the body will be darkened, and there will be no thought of the body. It is only your attention that gives you the feeling of the body. So if you do it in the right way, you will have no trouble. Errors do creep in automatically, generally. Then trouble arises.

QUESTION: Master, may I ask a question?

MASTER: Yes, please.

QUESTION: After you are drawn into the Radiant Form of the Master within and you want to go higher, does the Radiant Form of the Master dissolve into the Word or Naam or does the Radiant Form of the Master continue and remain in the higher regions?

MASTER: In the lower planes it continues, but absorption comes at every plane. When you devote your whole attention into the Form of the Master, you sometimes become absorbed, but that continues in further stages. Absorption is better. It does become that Light. You are Light; you become one; you forget; but you are conscious all the same. It does come at every step. Ultimately it becomes One, and there is no Form when you are absorbed into Sat Naam. Then Sat Naam takes you to the stages where there is final absorption. Otherwise, that Form continues to work in the Radiant Form on the different planes.

QUESTION: Master, I'd like to know when You are coming back again.

MASTER: Who, I? I will never go. (Laughs) Why are you sending me? I won't go. Physically I have to go, one way or the other. You are also not at home all day long.

Now you are not in your home: physically you are not at home, but your thought is there. Is it not so? So, I have come and God willed it. I have no wishes.

QUESTION: Master, what plane are you in when you see the golden Light?

MASTER: That is just the beginning. But in that golden Light, the Form of the Master appears. That is not the lowest.

QUESTION: That is not the lowest?

MASTER: The Form generally appears in golden Light.

QUESTION: Is that the third plane or the fourth plane?

MASTER: It is just the beginning. The Master's Form appears only when you rise above Trikuti. Yet even before that it does manifest to show that He is with you. Sometimes when you sit in a trance, the Form comes; but generally the Form appears when you cross the big star and the moon. Before that it manifests to give consolation to the initiated that I am with you, the that Power is with you.

QUESTION: Master, if before one is initiated, one begins by trying to honest with oneself, and although you may feel that so far as the rules are concerned the diet or something this would be no problem, but within yourself you still know that you do have doubts, would you welcome into initiation one who is quite willing to admit that there is doubt, but wants to try?

MASTER: Doubt? What sort of doubt? About the theory?

QUESTION: Well, I don't know.

MASTER: No, no. You must know. Clarify your doubts: in what way?

QUESTION: I suppose, for the uninitiated, it's the fear of the unknown or a new experience.

MASTER: No, no. My point is: first try to understand the theory. Whatever you cannot understand, let that be clarified. Then take up the way. Full conviction will arise when you see things for your own self, when you are intellectually satisfied that these are the teachings of all Masters. Take it up as an experimental measure. Then, if you get something, naturally you must be convinced. Man cannot be convinced unless he sees things for his own self, and he testifies himself.

QUESTION: Then, if you are not certain that you are prepared and that you have answered your questions….

MASTER: I tell you, I tell you. The man in whose heart this question of the mystery of life has entered IS fit. It is God's grace that this question has arisen. That day is the greatest in a man's life on which this question of the mystery of life enters his heart. It cannot be stamped out unless it is solved. That this question has arisen shows that God wants to give you what you hunger for. "There is food for the hungry and water for the thirsty." Now, there is the question of the ethical life.

In the old days, there was the rule that when people came to the feet of the Masters, they kept them for a long time, and when they saw that they were fully developed, then they gave them the initiation. It is said that one King of Bokhara went to Kabir and lived with him for about six years. He was very obedient and dutiful. Mata Loi was serving with Kabir Sahib. She recommended the king to Kabir: "Here's the king; he has been here with us for six long years; he is very quiet, very obedient. Why don't you give him initiation?" Kabir told her that he was not yet ready. And Loi asked him, "Well, why is that please? He is very quiet, very obedient and in every way amicable. Why do you say that he is not fit?" Kabir said, "All right. When he goes out of the house, hide yourself in a place where he cannot see you and throw all the refuse of the house over his head and just hear what he says." When she threw it on him, he said, "Had this happened in my own country, I would have taken care of this!" Then Kabir asked her, "What did you find?" She told him that the kingship had not gone because he still said, "Had I been in my own country I would have done this and that thing." So then another five or six years passed by. Then Kabir said, "Well, now he is ready." Loi said, "Well, I find no difference between the first time and now." Kabir said, "Now again, when he leaves the house, throw all this washroom filth over his head. Then hear what he says," When she did so, he said, "O God, I am even worse than that! Thank you."

So, man must be made. Man making is difficult: the finding of God is not difficult. Now the times have changed. They are so materialistic: who is going to stay with the Master for years and abide by what He says? There is no time to spare and sit at the feet of the Masters. Even when they have some difficulty in their meditation, people say, "Oh, I have to go to work." I say, "Can't you take one or two hours' leave?"

The times have changed in the way that those who have got hunger in their minds are taken up by the Masters. The Masters take up the work of preparation of making a man as well as giving him the way, at the same time, and the maintenance of diaries for self-introspection from day to day is prescribed. The Masters give seekers the experience then and there, so that when they come in contact with that higher Light and Sound Principle, it will grow familiar and help them while they are at the same time weeding out all imperfections from day to day. They just say, "Take heed that the Light which is within you is not darkened."

So the present times have changed, and those who have an inkling, a desire, are put on the way. They are given some experience, with the grace of God, to start with. Otherwise people are not going to believe you. "Go on doing it, and you will have it after you do that. Do it, go on, do it. All help will be granted to you." People have been coming to me who have been initiated somewhere. They had been putting in meditation time of two, three or four hours daily. With all that, they got nothing, and they left it. If you get something to start with, then you can develop. So this present time has changed: the work of man-making is started side by side with the giving of the experience on the very first day. And when you see the experience – have the experience yourself – then I think you have something to stand on. There is no question of doubt. If doubt remains, it is only about how to live up to what has been given.

Those who are in the intellectual sphere must understand the why and the wherefore of things; otherwise they won't take them up. Furthermore, they will require some evidence from the past Masters and also must see whether it appeals to their common sense. If they are intellectually satisfied, then they take it up as an experimental measure. Even then, they are very skeptical: this may not be for them. But when they have something to start with, there will be more. The maintenance of the diaries is necessary to "take heed that the light" – whatever is given you at the time of initiation – "is not darkened." This is how matters stand in the present days.

QUESTION: Master, this might seem an odd question: but, for instance, I have just recently moved to Denver, as I told you in Texas, and we don't have a group there of Satang; Mr. ------ and I would like to start one.

We meditate in my little apartment he and his mother and I, together. Does it do any harm if you go to another group that meditates? I mean, would there be any conflict of vibrations or anything if we went and meditated with another group?

MASTER: What group?

QUESTION: Well, for instance, Self-Realization. They have a group in Denver where they just meditate and they have asked us to come for meditation. I'm not doing, naturally, any of the techniques: I gave them up several years ago when I was initiated by You. But I was wondering if there would be any conflict of vibration or anything.

MASTER: The point is, did I tell you not to go?

QUESTION: No, you didn't.

MASTER: Now, a further thing: if you go there, don't follow their way of meditation, but do your own. That's one thing.

QUESTION: Well, that's what I mean – that I can go and meditate in my own way.

MASTER: Well, look here, that's one thing. The other thing is, when you – those who are on the same way – sit together, there will be more radiation. Do you follow my point? There is a radiation from the Master, too.

QUESTION: From Yogananda, you mean, their Master? Would it affect me?

MASTER: Oh no, no, I am talking about something else. When you go to somebody, don't change your mode of meditation. And if you sit with those who are doing the same meditation, there will be more radiation. Do you follow me? I never stopped you from going any place.

QUESTION: No. I didn't know if there would be a conflict of vibration – if there was any from their…

MASTER: Don't you follow now what I said? If you think of Swami Yogananda there, then there will be conflict. Because Yogananda is not there. Do you see?

QUESTION: That follows the principle then, Master, "Where two or more are gathered together in my name."

MASTER: Listen – "In my name."

QUESTION: That's right – "in my name."

MASTER: You've got it. I don't mean in any way to reflect on Swami Yogananda. I don't mean that. One is a living force – radiation – going on throughout the world. When one or two sit in His name, there is radiation. Those who are higher, who have left their bodies, have to work through the human pole working on the human plane. Do you see? That is the law.[13] I never stopped anybody from going anywhere. But I did suggest to you that when there is a group meeting, you must attend it, because you will benefit by the radiation.

QUESTION: Well, I hadn't gone, but I was just wondering about it.

MASTER: Now the matter is clear. But I never stopped you from going there. Understand the principles, you see. Truly speaking: I will tell you what the old Egyptians used to do. They gave initiation; they gave the way. They did not give the experience, I tell you. They just put them on the way intellectually and then told them to remain quiet for two long years. They were called *mystes*. And by putting in two years regularly on the way, naturally the way opened up; sometimes there were flashes. When the inner way was opened, they were called *epopteias*. Now the door is opened the very first day! You see the light; you have some experience.

The best thing is, when you are initiated, don't talk to anyone. Work for your daily livelihood. As for the rest, you need not talk to anyone. Talk to your Master. We talk to others. What loss is there? You talk to others: you want to show your superiority to others. Egoism is there, and you lose. Suppose, in a worldly way, you have a friendship with somebody, a love for somebody: you wouldn't dare to let anybody know about it. Is it not so? Why? This is love. Why should you broadcast your love for God? You only

[13] But not for those who are already initiated. See Baba Jaimal Singh, p. 111.

want someone who can guide you. And it is the Master who can guide you. He does not say that you should leave your work. Earn your livelihood, bring up and nourish your children, keep up your body, and go on with it. Let the wild flower grow in darkness. We throw seeds anywhere: "I am doing it"; "I see that I am in a very intoxicated state." Others naturally ask why. You say, "Well, when I sit in meditation, this and that appears." Their eyes are on you. And you have not yet become perfect. What happens? They take you as the ideal. You stand between them and the Master. Where will you go? The man who follows you and takes you as a wrong ideal is first doomed, and your progress is retarded. This is a very critical point.

In a worldly way, when you are engaged or betrothed to somebody, you think only of him. Don't have any interest in anybody. Go on with it. You will find that sometimes people who are progressing begin to tell one another, "It is like this." The result is that their progress is lessened. And you will find many who say, "We had more progress before; now we have less." And what is the reason for that? Do you follow my point? This is to be followed by everybody.

When you are given it, go to the highest. Let others be the ones to say it. Then it's all right. If you have, for instance, a little water with you, and you begin to sprinkle it, what happens? Be in contact with the perennial source. Then thousands – millions – may come. Then you become a conscious co-worker, conscious that it is not you doing it, but God doing it. These are the little things, I think, that stand in every man's way. Those who have a little experience – for instance, they sometimes see Master within – are, in a day or two, talking about it. Sometimes the Negative Power appears, and they are misguided. Some things come true, others become wrong.

I sometimes get letters from people who write: "Oh, now the Master within me will guide me." I tell them, "All right, the Master is within you. If He guides you, write to me. Get it confirmed in writing by me." And the result is that those who follow them are retarded. Do you see?

I don't see why people are after becoming a Master. They may have that ideal before them, but they have not become Masters. When they become Masters, then let them say they are Masters. Even then they won't say it. Those who are Masters, don't say, "We are Masters." They say, "It is God's power working. It is the Father in me doing it." They never say, "I am doing it." The son of man is differentiated from the God in man. But others, who have just a little experience, exert themselves.

This is one of the causes of division in the groups. Some follow this man; some follow that man. The result is that there is a split. There is no progress. And this has also been the cause of dissension in the group, I tell you. I have watched it. Some begin to rule; still others are forceful; and naturally others disbelieve them. Then the dissension starts and the whole progress is retarded. And that becomes a bad example for others.

When you are put on the way, see where you are. Go up! Let people see only when you are in full bloom. Do you see? Don't broadcast your seeds. They will be eaten up by sparrows. Those who look to you will be having faith in you instead of the Master. They will think, "He is also as good as the Master." The result is, that since you are not yet perfect, something wrong will come out of you; and, naturally, the whole thing will be very badly affected.

When you are initiated, simply go on. You have been given the diary to keep. Remain in contact. If God wills it, He may make each one of you a Master. It is a selection from God, not from the men underneath! It is not a matter of voting, as you would select a minister or president. It is the God overhead. It is a commission from God. The soul trembles at considering the duty that lies on the shoulders of a Master. People think it a great privilege because they sometimes consider that other people have faith in them, and that becomes a source of income, too. The result is that the one who places himself in this position is spoiled. His progress is retarded, and the progress of those who follow him is also retarded. Their ideal is changed. It is a very dangerous way.

When you see the Master within, talk to Him. All right. Then remain in touch. Even then, I tell you, even if the Master speaks within you, you can never think: let your Master go and you remain. You see?

QUESTION: I see the Master within sometimes, but He never looks at me. He is either sitting in meditation or with His head bowed or something.

MASTER: Just go into your diary, please. You will find the answer there. He is a very strict judge, I tell you; He does not spare me. (laughter) Surely, I must be truthful. Be a hard taskmaster: introspect yourself. When we write the diary, we make allowances. Treat yourself like a hard taskmaster.

QUESTION: That's the thing that has always confused me about the diary. That's why – really, I'm not making excuses – but that's why I haven't kept it.

MASTER: What?

QUESTION: Because how can you be sure that you are being honest with yourself when you put down these things?

MASTER: I tell you, look here. When you are told to do a thing by a Master, why do you raise questions? That’s the first thing. If you don’t understand something, ask Him. Why do you discontinue? That’s the first thing, straight off. There is some reason for it.

The mind is a very cunning friend. He will deceive you. He says, “Well, look here, you cannot give all your imperfections. You are telling lies. Don’t do it.” You see? “Wait,” he says. “When you become perfect, only then do it.” Both of you are caught. The point is, in the beginning you won’t find so many imperfections within you. The more you go into it, the more you will find from day to day. Those that become more numerous already exist, but we are not aware of them. Do you follow my point?

First your mind had you think: “I am telling lies; I should not do it.” Then it made you leave off doing your diary. When a thief is in the room, mind that, I tell you, he will try to deter your attention to someone else. The thief says, “Oh, here goes the thief; there goes the thief.” He never lets your attention be drawn to him.

So the mind is a very cunning thief in the form of a true friend.

He is like a very sympathetic man: “Look here, why do you send in the diaries? You must become perfect first. Then send the diary – not now.” Do you see? Master said: “Do it.” You disobey the orders of the Master and obey the dictates of your mind. If there is something that you don’t follow, ask Him. There is something behind it.

At the start, I know quite fully well that you cannot note down all the imperfections of the day. Do you know Pelman's System of Memory, the system described as "How to Develop Memory"? That is called Pelman's System of Memory. Think of what you had been doing all throughout the day from the morning when you arose: "Oh yes, I got up; I answered the call of nature; I had a bath and some food; I went to work; work was finished; and I came home." One or two events might have come to your notice. But when you got up, what were the thoughts striking your mind?

What others struck you while going to answer the call of nature, while bathing and afterward? That requires going into.

The more you go into it, the more thoughts you will find. In that way, one's memory is strengthened without any payment. And furthermore, our level of criterion of distinguishing right from wrong is also changed.

The more you learn and go into the scriptures, the more your angle of vision is changed. For instance, in the beginning it might be: "He told me lies, so I slapped his face. Oh, I did the right thing. It was tit for tat." That's your angle of vision. You see? Later you may note: "Oh, he called me names. All right." When you grow, you realize that when someone calls you names or tells you something wrong and you also call him names, the wrong multiplies: he tells you one thing, you say two, then comes four, then eight – like that. If you had not returned the wrong, it would have remained only one. Your angle of vision is changed, is it not? Even if you don't speak and somebody has thought evil of you, you may feel at heart: "Oh, he's a bad man." You have a reaction. These feelings have to be noted.

There are two things: first, as you go into it, you will find a greater number of shortcomings; and further, the angle of vision is changed. This causes the shortcomings to become still more numerous. If they grow in number, it means you're progressing, I tell you: you know how many shortcomings are within you. Then, when you weed them out, they go down in number. When they are consumed, if you reflect, you can read others' minds, you can see what is going on, on the other side of the wall. The purpose of maintaining the diaries is very high, I tell you.

Don't follow the dictates of the mind. If you follow the Master 100 per cent, only then can you have the full mystery solved. We only follow what we care to, modified by the dictates of the mind. Some follow the Master 10 per cent, some 20 per cent or 40 per cent: nobody obeys 100 per cent. This is the one thing to be learned. Then when something comes up, you will say to yourself: "Oh, yes, He is within me; how can I deceive Him?" Your angle of vision will be changing; and when you are changing that way, by outer self-introspection and by coming into contact with that Power within, you'll progress like anything.

Sometimes when Master's Form appears, He is showing His back; sometimes He keeps quiet; sometimes He is very happy; sometimes He talks to you. If He turns away His face, it mean's there's something wrong. We don't know why. The diary is meant for a very high purpose.

These certain things are not given in regular talks. When you ask something, you get to the bottom of it and find out what is what. Each man has practically the same problem, perhaps in a little modified form.

If you keep up your diaries regularly for three or four months, like a hard taskmaster, you'll change. Send me the diaries blank. What greater concession do you want? Send them to me blank, and I will accept them. How long will you dare to send them to me blank? – that's the point. You cannot send them that way.

The mind, I tell you, is a cunning thief in the form of a friend. He will deceive you in a very noble way; he appears to be very friendly. But ultimately you'll see that you are let down. When you follow, follow the dictates of Master.

QUESTION: Maharaji, now you just gave very good examples, mostly concerning the thoughts that we have.

MASTER: Thoughts are very potent, you see.

QUESTION: Yes, well, there is, of course, pride and envy and jealousy and resentment towards others and thinking badly about others; and, of course, purity or chastity in word, thought and deed. You're sort of leading us very well; and I sometimes sit over this sheet, and I think: now what else is there that I have done wrong? And I'm just sometimes missing a clue. Is there anything else you would like to lead us to?

MASTER: That is just putting in time for meditation – coming in contact with the Light and Sound Principle within. That is what is wanted. That will help you; you will have more progress. Sometimes people bring me their diaries, and I see that their lives are very pure. They also put in two hours of meditation daily. And yet there's little or no progress. I told them: "If your diary is correct, then you should have gone to the third plane."

Do you see? Do you follow me? If our lives are quite flawless, why should we not progress, especially after putting in time for meditation? If it is due to the wrong way of doing the practice, involving breathing or this and that, it should be set right.

We deceive our own selves, I tell you. Whatever you remember, put it down in the diary. Try to think of every thought that struck you, not what your body did. Like a very hard taskmaster, I tell you, don't spare yourself. As you don't spare your enemy, don't spare yourself. This is the most dangerous serpent in the form of a friend. He will deceive you. He will try to retard your progress and keep you led away to the negative things – to attachment to the outside things that will retard you from going on the way. And then, instead of seeing shortcomings within our own selves, we begin to doubt the Master. This is the work of the mind. He will do it. At least you see that there's Light and there's Sound. That much you see. Then why not progress further wonderfully? There's something wrong.

QUESTION: Master, what if you may have meditated when you became ill or you've been in the hospital, and you come back and you can't fill in the diary? Or take me. Suppose I was in the hospital and I could probably meditate 12 or 15 hours, even while I was resting in the hospital. But suppose when I came home and was recuperating – I mean, you can't go back to pick it up because you haven't had the paper with you, so you leave it blank because you don't want to put in this time.

MASTER: That's all right. If for some reason or other you cannot complete your diary correctly, but you're watching your life, then you must be progressing, too. Sickness gives you more time for meditation. Does it not? If you are putting in more time and there are no flaws, then you must have more progress. Is it not so? In this case you have not filled it in on account of your eyes not working; that has limited you. But the eyes won't always be like that.

QUESTION: No, with the eye I couldn't meditate at all – I couldn't move the eyeball.

MASTER: That's all right. That's explaining it all right. But still you could hear the Sound.

QUESTION: Yes, that came in very clear, even without doing anything.

MASTER: That's only a temporary, short period of difficulty that we have sometimes. Moreover, I tell you, no matter how painful it may be, if you are trained in a way to control your attention, the pain won't affect you. That is when you're developed. Feeling comes only when the attention is there. For example, when you have to have an injection, if you just control your attention, it is not so pinching, not so painful.

QUESTION: Master, I have another question: it joins on what you were saying.

MASTER: Yes, yes, most welcome.

QUESTION: You say how our minds can deceive us and lead us away from the direction. Yet one does not want to enter into this as a purely emotional experience. Well, then how am I to come to decide, to judge? I have to use my mind.

MASTER: You'll get help! You'll get help.

QUESTION: I see. But then, earlier you told me I must not expect to be able to understand and rationalize everything.

MASTER: Yes, intellectually you must grasp the theory. The work that has to be done by a learned man and an unlearned man is the same: you have to withdraw your attention from outside, still your mind, still your body and analyze yourself from the body. That's a practical thing. A learned man says, "Why should I withdraw my attention? What result will I get?" There are two men: one is learned, the other is unlearned. If you order them, "Go up; go up the stairs," the learned man says, "Well, how many steps are there? Well, if I reach such and such place, what will happen? If my foot slips, then who will save me?" He will consider so many things. The man who is unlearned, he'll run up.

A learned man must understand, for only then will he start. The other does not need all that botheration, I tell you. He will go ahead at once.

Two men, one learned, the other unlearned, went to a Master to be put on the way. The Master told the learned man, "I'll charge you a double fee." And to the other man who was unlearned, he said, "I'll charge you only a single fee." The learned man said, "Oh, I know so much, I'm so learned, why are you charging me a double fee?" The Master told him, "Well, I have to first make you unlearned and then you will do it."

Both have to do the same thing. The difference lies only in that a learned man who has inner experience will explain it in so many ways. Even an unlearned man who goes up, takes you up. He may not be able to quote from so many past Masters or draw so many

inferences, but he will give you this thing, and he will quote only from the vocabulary of the environment of which he is in command. Christ spoke in the parable of the farmer who sows seeds: the seeds that fall on stony ground don't grow; those that fall in the hedges grow, but are retarded; those that fall on the prepared ground will grow.

Consider how he even quotes this example. Masters never were educated in any college or university. Do you know in which college Christ read or Guru Nanak read or Prophet Mohammed read? Do you know of any college? I don't think so. It is an awakening from inside. They see. It is not a matter of inferences, feelings or emotions: it is a matter of seeing. They see, and they make others see.

QUESTION: Master, may I ask a question?

MASTER: Yes, surely, like an attorney. Even God is afraid of an attorney, I tell you. (laughter)

QUESTION: Master, before I ask it …

MASTER: No, no, you are most welcome. I'm just – I'll tell you a story later on …

QUESTION: The Master is a great scholar as we know.

MASTER: Is it? (laughter)

QUESTION: I'm sure His academic attainments have not thwarted His spiritual path. And therefore I would say that intellectual accomplishments can very often be helpful.

MASTER: Intellectual attainment is the garland of flowers around the neck of a practical man. He will explain things in so many ways. Whatever way he takes up, he will tell you something to prove it: at the level of common sense, too. But a learned man without any experience is something like a library only. There may be so many things in the brain; but to have libraries there cannot give you in your brain any practical experience. Learning is good, you see; I'm not denouncing it.

QUESTION: Well, now, I'm going to take the risk of asking a second question.

MASTER: All right, come on, please.

QUESTION: Which probably is an intellectual question, but it bothers me.

MASTER: Well, I will answer it to the best I know how.

QUESTION: And it is prompted by the discussion of this sister over here on Yogananda. Now Yogananda was a great yogi. And in the Master's book, The Crown of Life – the Master touches on this very subject in pointing out the highest plane of the yogis. And then he goes on to discuss four additional planes: Sach Khand and the three higher planes beyond that. It would be very helpful to me, Master, if you would touch on the subject and tell us a little about those four planes.

MASTER: I tell you. You would like to know about those planes from where – from the yogis' point of view? From which point of view?

QUESTION: These are the four planes that the Master discusses which are above the highest plane of the yogis.

MASTER: I tell you. There are stages of yogis, too. Some are yogis, some are yogiraj or yogishwar: there are two stages of yogis. Yogis generally go to the first plane – Sahasrar or Sahansdal Kamal. A yogishwar goes to the third plane and dips into the beyond a bit. And the Sant is one who reaches Sat Naam, the true home of the Father, or true Father, you might say. There is also the Param Sant who transcends even those three higher planes and becomes one with the Wordless. These are the stages. There are many people belonging to the first stage and some to the second or third. There are few who really have transcended beyond the three. Those who are regularly in the fourth plane are called Sants. The fourth plane is divided: some people mingle it into one, some into two. The true plane of Sach Khand – whatever it is called – is the stage of full effulgence of the wordless God into expression. And in the further stages there is absorption: Alakh, Agam, Anami, Soami, Radha Soami, or Nirala, or Maha Dayal, or whatever they are called. That is the stage of the highest, termed Param Sant. The Satsang path is that, you might say, of the Param Sant. So that's the difference.

QUESTION: Now my limited intellect can almost picture Sach Khand, which the Master describes as pure spirit.

But then the Master goes on to describe three planes above the planes of Sach Khand, which itself is pure spirit, and that's hard for me to …

MASTER: No, no. Mark the difference in the words that I'm using. I've said that Sat Naam is the full expression of the wordless state of God: He is fully expressed. In the higher planes, the soul goes on being absorbed until it comes to the wordless state, where there's no Light nor Sound. Those are the above stages. Ultimately, in the wordless stage, there's no expression of Light or Sound. That comes only when it comes into expression. There are different divisions, you might say, of Sach Khand: Alakh, Agam and the ultimate, wordless state that is called Nameless One, Maha Dayal Radha Soami, and by so many other names.

QUESTION: Well, then, Master, would Agam be the first stage of manifestation?

MASTER: Generally, that power which is in full expression takes the form of a Guru. He is the Sat Naam working within the human pole. Then Sat Naam comes to absorb you further. So a Guru also has stages: Guru, Gurudev and Satguru. A Guru is working at the human pole, but it is God in him who is working: he is conscious. Gurudev manifests when you rise above the physical body.

That works in the second to fourth planes, up till the fifth, to absorb you in the Sat Naam. Gurudev means "The Radiant Form of the Master." Then Sat Naam is the true Satguru. That absorbs you by stages: Alakh, Agam, like that. So there are stages of the Guru, too.

Everybody is called a "guru," but Guru is the name given to such a person at whose human pole God is working for the guidance of mankind. Sometimes He is loving; sometimes He says: "All right; don't do it," as an average man would. But inside He is fully conscious; He gives you the right guidance. And when you rise above the physical body, He comes to you in the Radiant Form, called Gurudev. Gurudev means "Effulgent Guru," you might say.

That guides you in the higher planes – the second, third and fourth – and absorbs you in the Sat Naam; and the Sat Naam further absorbs you in the wordless state. The further

stages are of the Param Sant – going into the Param Sant state. But people generally make no difference: they say everybody is a Guru. Do you follow me?

These things are given in the scriptures, but they are not differentiated. That's the pity. We are not convinced unless we begin to see for our own selves.

There was one devotee named Indra Mati, who lived in the time of Kabir. She went to the fifth plane and saw Sat Purush as Kabir. She told him, "Well, Kabir, if you were Sat Naam yourself, why didn't you tell me before?" How many are there, even now, who think Master is a Master? When everything goes all right, according to your own wishes, you say, "Oh, Master is great; Master is greater than God." And if anything goes against your wishes: "Oh, what kind of Master is that?" The flaw may be lying within you or you're not putting in regular time for meditation. And you say, "Oh, Master has failed." You are incompetent.

QUESTION: As a matter of fact, Master, I don't want to take any time; but very apropos of that, two years ago, when I was still in New York and attending the Satsangs there, I slipped on the ice and broke my left arm. One of the persons attending the Satsang in New York said to me (I don't think she was initiated, but she had been coming there), "Why, I can't understand how you broke your arm when you've got a Master." And I said, "Well, it could have been a worse thing He saved me from – from breaking my back. I got rid of karma fairly easily." But she was quite indignant: how could anything happen to me when I had a Master?

MASTER: Master is there to wind up your actions – to wind up the whole account, like a bank which fails. Winding up, I tell you. The many things that are here brought into fruit sometimes make your soul stronger, too, and they lose all pinching effects.

When you become selfless – well you are saved. That's all.

QUESTION: Well, I was very grateful. I said, "Well, it could have been my back or my hip, but it was just my arm. I got off very lightly."

MASTER: When a man is initiated, he should go on sincerely with it. He has no concern with anyone except the Master. Go on. When you get something to start with, what more proof is required? As you progress inside, you will be more convinced. But when we have a little progress, we sometimes are puffed up: "Oh, I know this" – then do it; "I tell you, look here, do that thing; for if you don't, I'll curse you." And what is the result? The whole science is lost, I tell you. And such people become a defamation to the teachings. Go on with it. Any difficulty that you have will be solved of itself, unasked for.

NOTE BY RUSSELL PERKINS: The following paragraph from the Sar Bachan, quoted by Master Kirpal in a footnote on page 111 of his book, Baba Jaimal Singh:

"If anyone is initiated by a perfect Satguru, having love and faith in Him, serving Him devotedly, and before he has advanced far the Guru should depart, he should continue to contemplate His Form and perform all the exercises prescribed by the Guru. The same Satguru, in the same Radiant Form, will continue to carry on the work as He had commenced it, and will carry it on to final success, as if He were still in the body."

The whole section of the book (pages 110 and 111) in which this note occurs is very interesting and comforting, and Master's teaching on this subject is expressed perhaps more clearly here than anywhere else.

2000 December/January 2001: It is All Darkness Without the Master

Original Date: November 30, 1978

This walk-talk was given November 30, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: Master, I have a question about Masters and Their Masters. It's a two part question. I was wondering about Jesus Christ and whether He had a Master and, as it has been said, whether He came to India to study yoga. The second part is about Kabir being Guru Nanak's Master. I hope You'll go into a little more detail on that.

SANT JI: When the Masters visit the physical plane, after They depart, those who write Their life sketches, the ones who write Their life stories, don't pay much attention to the real facts.

When They are alive, we do not understand Their greatness, but when They depart, only then do we start singing the praise of Their greatness. That's why in the writings, some of the Master's Masters are mentioned and some of the Masters are not mentioned.

After the Masters leave this physical plane, whatever the historians write about Them, they do that according to their own understanding, But because they have not seen Them, that is why they cannot present the reality, Since they have not seen Guru Nanak, Kabir, Jesus, or the other great Masters, when they sit to write about Them, so they cannot present the reality because they have not seen Them.

When the Sikh Masters were in the body, at that time. Their disciples didn't have time or they didn't even think about writing the stories of their Masters. But when They left, they started collecting the material about the life stories of the Master and then they put them together.

First of all, the history of the Sikh Masters was done by a person called Gyani Gyan Singh and after writing the story of the Masters, in the end he has written, "Whatever I have written, that is only after hearing the people. I have not seen all the things which I have written in this book."

It is written that Kabir was the first Saint to come into this world, and He came in all the four ages in this world. In Sat Yuga, or the Golden Age, He was called by the name Sat Sukrit. In the Silver Age He was called by the name Karunamai. In the Copper Age He was called by the name Maninder, and in the Iron Age He was called Kabir.

When the Sants or Gurus are living in this world, in Their writings, in Their talks, and in Their conversations, They always praise the Master, and They always say that without the Master, no one can get liberation. They put much emphasis on the importance of the living Master, that's why They always sing the praise of Their own Master.

But when They leave, some of Their disciples feel very bad in saying that their Master also had some Master. So that's why the disciples make up the stories about their Master, saying that their Master never had any Master to teach them. They say, "Our Satguru was born by Himself, He didn't get birth from anybody; He came from above, by Himself, without any medium." Because they think that if they will say, "He was the Master of our

Master," then it will be very bad for Him. They feel like that, and that is why they always hide the real facts.

But even in the Sikh history, it is written many times that Guru Nanak used to go to Kashi very often to have the darshan of Kabir Sahib.

When Guru Teg Bahadur went to Bihar, and when He was passing by a town called Patna, He took the loom on which Kabir used to weave cloth, and with which Kabir used to earn His livelihood. Guru Teg Bahadur carried that loom and whatever material was there which had been used by Kabir, He carried that on His own head to one place and He established that in one village. And now also, those things are still present in the gurdwara, which was founded by Guru Teg Bahadur. Now you can think about this for your own self; it was because Kabir was related to the Sikh Gurus, that's why They carried the things used by Kabir on Their own heads.

Anyway, this [relationship of Guru Nanak to Kabir Sahib] is a very old thing. But Swami Ji Maharaj was in this world only a hundred years back, and this is true, that Swami Ji Maharaj got the Light from Tulsi Sahib. And the history even says that He was an initiate of Tulsi Sahib. But still, after He left, many of His disciples wrote that Swami Ji Maharaj didn't have any Master. And even though Baba Jaimal Singh told the people who were writing the history of Swami Ji Maharaj not to write that line – that Swami Ji Maharaj didn't have any Master – but still they wrote that.

Regarding the Master Who has sung a lot in praise of the Master, if we say that He didn't have any Master, that means that we are becoming very unjust to that particular Master.

Guru Nanak Sahib, writes in praise of His Master, saying, "Even if there are hundreds of moons and thousands of suns, still it is all darkness without the Master."

And again He writes in the praise of His Master, "Without a pot or without a pitcher, we cannot store the water, but without water, you cannot make the pitcher. In the same way, without the knowledge of God, you cannot control your mind. But without the Master you cannot have the knowledge of God."

In Guru Granth Sahib it is written, "Without Master, you cannot take your soul up, and without Master you cannot get liberation."

And even Guru Nanak Sahib writes about this point: "No one should remain in illusion about this world: without the Master, no one can cross the Ocean of Life."

Now you can just think that right now, how much people are respecting Jesus Christ. When He was alive, if at that time people would have respected Him that much, then nobody would have taken Him to the cross.

In the same way, we know how much people respect and remember Guru Nanak now. When He was in this physical world, at that time if people would have respected Him as much as they are doing now, they would have not called Him as "the one who has strayed from the Path," or "the one who takes [people] away from the Path." And there was no reason why people would have put Him in jail and have made Him grind flour for them. He was troubled so much that in Punjab there is a place called Kasur, and one night Guru Nanak Sahib wanted to spend a night in that village, but He was not allowed to enter the village, so He spent the night outside the village in the hut of a leper.

So that is why some of the Masters of the old Masters were mentioned in the writings of the Master, whereas some were not mentioned. But this doesn't mean that They didn't have Masters. All the past Masters had Masters. Nowadays, the perfect Masters, those who sing the praise of Their own Master, They do not hesitate in saying that our Master's Master was this person, because They have realized the reality that without a Master, no one can get liberation.

But the unfortunate ones who do not have any living Master, they always have faith in some previous Master, and they always say that that Master didn't have any Master. They think that if they will say that their Master had a Master, then maybe they are going to lose something, because they don't want to sing the praise of someone who might be called as greater than their Master.

QUESTION: The other day You were speaking about when Master Kirpal was going to come and visit You, and You were sick, and someone sent the cable to tell Him that You were sick. And then Master got sick, and when You found out, You didn't like it. But Master already knew that You were sick, so what was the significance of the cable, and does that mean we shouldn't tell the Master when we are sick?

SANT JI: Suppose there is a child who is hungry, and if he is keeping quiet and not screaming, no doubt, his parents know that he is hungry and he wants food. They love him and they have all types of worries about him, but still until he weeps, the mother does not come and embrace him.

When the child starts screaming, at that time, no matter what work the mother is doing, she will leave all that work and she will come and take care of the baby. Before, when he was not crying, at that time also, the mother knew that he wanted food, but still, until he cried the mother didn't come to take care of the baby.

No doubt, Master knows everything and He is All-Conscious, and He always knows what is happening with His disciples. But when He is requested or when we complain to Him about our sickness or any problem like this, He at once leaves off all other work and He takes care of the disciple in whatever way He can. And at that time, even if it is bad for Himself, but still He will do good things for the disciple. He cannot stop working for the disciple at that time because He has so much grace in Him.

Most of the disciples can't live without writing to the Master about their sickness. [laughter] Even if they don't have any serious problems, but still they will always write to the Master. Even though they don't meditate regularly, but still they will write in the letter that we have problems with our mind. And even if they have a little bit of a headache, they will write to the Master regarding their sickness. There are many disciples, those who never want to write to the Master about their sickness, but that sickness is also told to the Master either by his friends or by his relatives.

Master Sawan Singh Ji used to say that the disciples or the souls say things like: "We won't write to the Master – "They say that only from the outside, but from the within, they always will write to Him. When anyone has to face the things which, even though he knows that he shouldn't write about them to the Master, still he writes because he cannot stop himself, because in his within, he is different than what he speaks from outside.

He used to tell a story about an old woman whose granddaughter was very sick, and that old lady always used to pray to God, "O God, instead of this little girl, You take me, because I have seen the world and I have enjoyed everything in this world, therefore You take me. Don't take her, because she is very young; in her place You better take me." One day it so happened that the old lady was lying on her bed, and a bullock came into the house searching for some food in the kitchen. As he was searching for food, he was putting his head into all the vessels, and his head got stuck in one of the vessels. Then, because he couldn't see, he started running here and there. When the old woman saw that there was something black moving here and there, because she didn't recognize that it was her own bullock, she thought that maybe it was the same Angel of Death to whom she was praying. And she was afraid, that's why she said, "No Lord, 'I am not the one who wants to die. The one You should take is lying on the other bed."

So only from the outside, we say that we won't let Master know about our sickness, but whenever we get sick, the first thing which we think is that we should tell our Master about our sickness.

QUESTION: Master, what benefits do the birds receive who bathe in the water, or who drink the water where the Master has bathed?

SANT JI: [Sant Ji laughs] What can I say about it? Master Sawan Singh Ji used to say that there are special concessions from Nature. He used to say that if in any way, any soul gets a connection with the Master or with a perfect Saint, Nature or God gives that soul the human birth in the next lifetime.

He said [if the Masters] eat the fruit of any tree, or use the branch or leaves of any tree, it will get the human birth. He said [if the Masters] ride on any animal, that animal also gets the human birth.

In Agra there was a father and a son. Once a plague disease spread throughout the city of Agra, and the son had the disease and he was going to die. When he was about to leave the body his father started weeping because his son was going to die. The son said, "Father, you shouldn't be worried about my death and you shouldn't weep either, because I am not going to die. I am going to live."

When the father asked the son what did he mean by saying that he was going to live, the son replied, "In my last life, I was a tree, and one of the disciples of Swami Ji Maharaj took one of my branches which was used by Swami Ji Maharaj for brushing His teeth. And because one of my parts went in the blessed mouth of Swami Ji Maharaj, that's why Nature gave me the gift of the human birth. Even though I was given the human body, but because of my past life as the tree, I still had its influence, and that's why my intellect was not as sharp as the human beings' brains are. So that is why I am going to get one more human birth in which I will be a complete human, a complete man. So you shouldn't weep. Instead you should be happy, because now I am going to get the complete human birth."

Baba Jaimal Singh Ji used to say, "When my mother left the body, she told me to take the flowers of her bones and drop them into the River Ganges in the town of Hardwar." Because in the Hindu religion, people believe that if, after death, the bones or the "flowers" or the ashes are taken and dropped into the River Ganges, they get liberation.

Because it was the last wish of Baba Jaimal Singh's mother that her bones or her flowers should be taken to the River Ganges, Baba Jaimal Singh took them there.

Baba Jaimal Singh Ji used to say, "When I went to Hardwar, there I saw that one of my ancestors, one of my old great-grandfathers, was in the body of a tree. Because of his karma, he had been given that tree body." When Baba Jaimal Singh took some leaves off that tree and put [them] in His mouth, at once the tree became dry, as if it was dead. And after that, the same soul was brought back in a human body.

QUESTION: Sant Ji, there was a talk You gave when You first came to New Hampshire and You spoke of how Sat Purush originally created sixteen Powers and that Kabir was one of them. I always wondered, Kirpal always seemed so mighty, could He have been one of those Powers?

SANT JI: [Sant Ji chuckles softly] Very often I have said that the Light is the same, the practices taught by Them are the same. They only change Their body.

If we go within. we can see this fact: how the same Power is coming to this physical world through different bodies at different times. The same Light or the same Power is working always in this physical world, but when They change Their bodies, sometimes that Power is called by the name of Kabir, Guru Nanak, Sawan, Kirpal, and Jaimal Singh. [When the Spanish group leader translates this passage into Spanish, he ends the list with "and Ajaib." There is a lot of happy laughter, and Sant Ji laughs along with everyone.]

QUESTION: Sant Ji, what is the fastest, purest way that a devotee can develop?

SANT JI: Meditate.